REUBEN ARCHER TORREY

THE MAN... HIS MESSAGE

ROBERT HARKNESS

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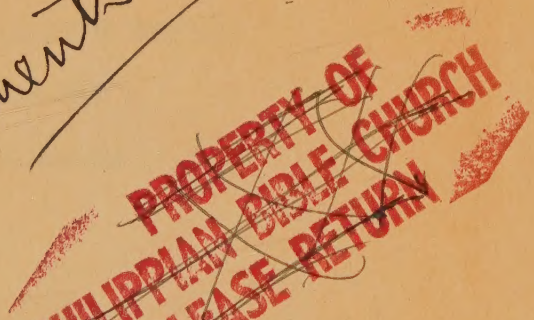


Robert Harkness
South Pasadena
Calif.
Aug. 14-1945

REUBEN ARCHER TORREY

The Man

His Message

(Based on "Who's Who in America," 1928-1929)

REUBEN ARCHER TORREY

Born at Hoboken, N. J., January 28, 1856;

Son of Reuben Slayton and Elizabeth A. (Swift) Torrey;

Received A.B. at Yale, 1875; B.D., 1878;

Student at Liepzig and Erlangen [Germany], 1882-1883;

Married to Clara B. Swift of Garrettsville, O., October 22, 1879;

Children—Edith Clare, Mrs. Blanche Wiggs, Reuben Archer, Elizabeth (dec.), Mrs. Margaret Parker (dec.);

Ordained to Congregational ministry, 1878;

Superintendent of City Missions in Minneapolis for some years;

Associated with the work of the late Dwight L. Moody and Superintendent of the Moody Bible Institute, 1889-1908;

[Pastor of Moody (Chicago Avenue) Church, 1894-1906];

On tour 1902-03, visited and preached in England, Scotland, Ireland, Germany, France, Australia, Tasmania, New Zealand, China, Japan and India;

Returned to Britain, 1903-05, holding meetings in principal English and Scotch cities, including 5 months in Royal Albert Hall, London;

Held meetings in Toronto, Philadelphia, Atlanta, Ottawa, Can., Nashville, Omaha, Cleveland, Buffalo, Montreal, Chicago, Detroit, Los Angeles, and many other American cities, 1906-1911;

Visited England, Scotland and Ireland, 1911, Japan and China, 1919, China and Korea, 1921;

Dean of Bible Institute, Los Angeles, 1912-24;

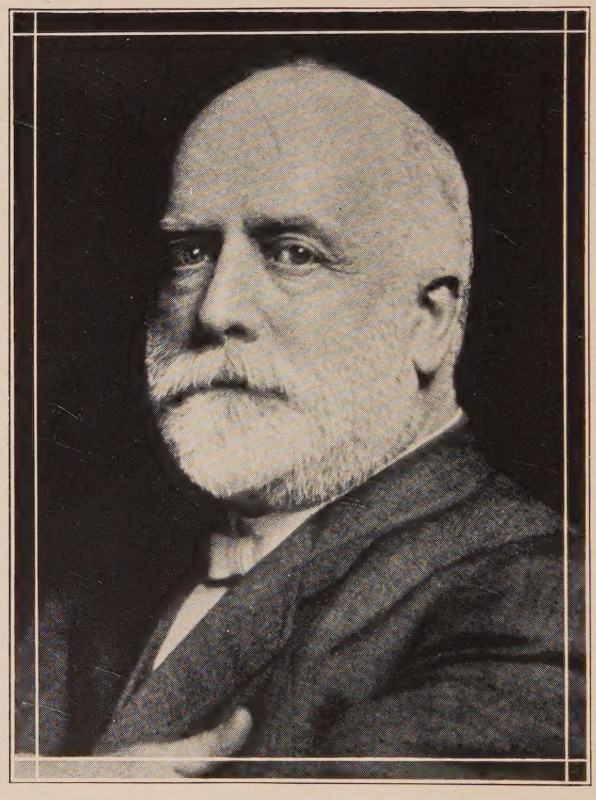
Pastor of the Church of the Open Door, Los Angeles, 1915-24;

Held meetings in many states, 1924-28;

Special lecturer at Moody Bible Institute, Chicago, 1927-28.

Author: "How to Bring Men to Christ"; "What the Bible Teaches"; "How to Pray"; "Difficulties and Alleged Contradictions in the Bible"; "How to Promote and Conduct a Successful Revival," and many others.

Died at Asheville, N. C., October 26, 1928.



REUBEN ARCHER TORREY

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The Man
His Message

By
ROBERT HARKNESS
Musical Associate

"He that winneth souls is wise"
—*Prov. 11:30*

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PREFACE

THE pen pictures comprising this volume are intended merely as a series of impressions of a life lived in harmony with and for the glory of God. The underlying motive in them is that of testimony to the grace of God and its power in a yielded life.

This book is not an attempt at a complete record of the life of God's honored servant, but it is prepared with the prayer that it may be a means of inspiration to all who read it to more holy living and more fruitful service.

Reuben Archer Torrey has set a standard in his life of prayer, faith and testimony which should serve as a mighty incentive to increasing endeavor in the great work of evangelism, a form of Christian service that seems just now to be suffering some depression.

ROBERT HARKNESS.

INTERNATIONAL SCHOOL · 49810

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PART ONE

THE MAN

Chapter I

CALLED OF GOD

THE history of Christian progress is the history of men chosen of God. Every great movement of the church has been marked by activity in evangelism. The foundation of real evangelism has never changed. Every promoter of evangelism has followed with the same life-giving message. The Apostle Paul, in the early Christian church, declared the message of the Cross. His immediate followers had the same message. The Great Reformation, marked by the work of Martin Luther and others who were called of God for special spiritual work during that definite period, was in a proper sense evangelistic. Later the Wesleys and John Knox followed the same trail. While they emphasized minor elements of truth, they adhered closely to the message of the great evangel. Later still, Dwight Lyman Moody was called of God to push the battle to the gate, in a series of stirring evangelistic campaigns.

The work of Mr. Moody was followed by that of a logical successor—Rev. Reuben Archer Torrey, D.D., a man called of God for a special work at a special time. In every emergency in Christian work, God has always raised up His man, to bring the message of

salvation to a lost and dying world. Regarded by some as being unsuited to a specific evangelistic ministry, it cannot be denied that Dr. Torrey was raised up for a great work. That he was called of God is evidenced not only in his messages, but in the abundant blessing attendant upon his ministry. He was not suddenly thrust into evangelistic work. His advent was prepared and his spiritual power was a matter of gradual development. His success as an evangelist, therefore, was not due to any mere chance, but rather the result of years of preparation and experience.

By nature Dr. Torrey was endowed with a brilliant mind. He was a thinker who probed into the great mysteries of spiritual truth as few men have probed. Combined with his thinking power, there was an insatiate desire for the truth, which would not be denied. He was a man of cool demeanor, who thought and acted with much mathematical precision. The great message of the gospel was to him the most important proposition in life. He was seldom moved by any wave of emotion in arriving at his decisions. Rather was he swayed by the logical element of cold reason. He demanded to know the reason why. Hence, when his faith was once established in the great verities of the Word of God, it was a faith built upon a rock-like foundation.

Because of His infinite wisdom, God never makes mistakes. He who sees the end from the beginning must always make the right choice, and His approval of the work of Dr. Torrey was such a choice. It was

an evidence of divine favor, which proved itself in the life and message of this man of God.

He had a brilliant career of study at Yale, with further periods of study abroad.

His student days were marked by doubt, and were threatened by disaster. It was then he faced and fought some hard battles. At one time it seemed certain he was doomed to defeat. The enemy of souls was making his final onslaught. The young student was wavering. His spiritual destiny was at stake, and some divine intervention was essential if his later career was to be saved. At the time of the most crucial test, young Torrey little realized that his saintly mother at home was laying siege on God in importunate prayer. The crisis came, prayer prevailed, and the young theological student emerged from the seclusion of his room, battered by the storm, but victorious in a new-found faith.

He began his practical preparation for his later work in a small pastorate in Ohio. It was a community of several hundred people, but even in this limited sphere the preacher gave evidence of a definite call to the ministry. He labored incessantly, he preached faithfully, and he proved himself to be a real man of power, called to a definite work.

Every promotion in Christian service is preceded by a severe test. It has always been the method God has employed in His selection of those who shall go forth as His ambassadors. True it is that the darkest hour always precedes the dawn. It was so in the case of young Torrey. Many a time has he stated this fact

in his great world-wide campaigns. He attributed his triumph over doubt, not to any faith of his own, but to the persistent, earnest prayers of a saintly mother. Thus was this man of God set apart for the great work of the ministry.

But it was not alone a matter of the prevailing prayer of a godly woman. There were other elements which entered into his call to the divine office. The transformation and regeneration of the young student was also based on the application of the Word of God. The message of the Book had been implanted in his heart long before the struggle came. The seed is the Word of God, and when it is planted in the human life and watered by the Spirit of God, it can only produce one result. It produced that result in the life of Dr. Torrey.

When once he realized the call of God, he did not hesitate to follow the lead. He never did things by halves, but was thorough in every detail of his Christian life and work. His call meant the abandonment of self and selfish interest. It involved the renunciation of worldly ambition and financial gain. This man believed that if he would successfully accept the challenge of God for a life of service, he must put aside every weight, and the sin which doth so easily beset, and run with patience the race that was set before him. And he literally fulfilled this suggestion throughout his life.

To be called of God meant to Dr. Torrey a positive attitude to the cause of Christ. It suggested action and continued action. For him there were few idle

moments. The work of God demanded constant attention and unhindered activity. From the day of his response to the appeal for service, until the end of his great career, this evangel of the gospel labored unceasingly in giving evidence and proof of his call, and of his loyalty to the cause he so faithfully espoused. Not only did he evidence his definite call to a life of Christian service in his early surrender to God, but he continued to prove it throughout the fifty and more years of unwavering loyalty to Christ. The fluctuating fortunes of innumerable "isms" made no encroachment on his position. Cults came and went, but he remained firm on the true foundation of the Rock of Ages. He could detect what he deemed spiritual error at sight. No exhaustive examination was necessary. Such was his knowledge of the Word of God, he was able at all times to sift the chaff from the wheat. He demonstrated his call to service by his unwavering position in relation to the great verities of the Book.

His call from God was proven by his spiritual equilibrium. While his soul soared to great spiritual heights as he meditated on the Word of God, this man kept both feet firmly planted on the ground. He was never fitful or spasmodic either in word or action, but possessed unusual balance in all his work and effort. Nor was he a man of moods.

He was endowed with an iron will which was tempered by his unchanging spiritual attitude. Such a will expressed itself readily in the rich and fertile soil of undiminished faith. The aggression of sin found

him ever ready to exercise his conviction in a victorious attack. His will was God's will. Thus was his life victorious. He always faced an issue squarely and honestly. He was never sullen but always acted in an upright, straightforward way.

His everyday conduct bore the earmark of consecration. His call demanded this. And yet there was an unquestioned dignity about this ambassador of the Cross. He would stoop to no meanness. His plane of living was too lofty for that. There never was any suggestion of cheapness either in his life or message. His was a dignity indicative of a jealous regard for the gospel he preached, and his estimate of the gospel was so high that he never could be guilty of treating it lightly. It was this quality that made easily possible a tinge of sorrow when some of his supposedly evangelical friends either distorted or displaced the verities of the Word of God. To supplant the work of regeneration with the empty foibles of so-called philosophy was tantamount to an insult to this man of God. Never for an instant would he tolerate what he regarded as infidelity on the part of any one called to preach the gospel. For him there could be only one plan of regeneration and salvation. Any substitute dishonored God, hence it met with his absolute disapproval and stern rebuke.

Well might Dr. Torrey have said with Isaiah the prophet: "For the Lord God will help me; therefore I shall not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." He was called of God to present the facts

of the faith. With him there was no pretense. Much to the chagrin of many a scoffer and unbeliever did this exponent of the gospel mass the facts of the faith. Two elements made for his overwhelming success in this—his message and his call.

His call elevated him in the esteem of his true friends. Never would he allow mercenary aims to becloud his message. Thus he maintained a high standard in his work as pastor, teacher and evangelist. He had little or no respect for those who besmirched their Christian record because of financial ambition. Whilst he was amply rewarded financially for his great work, he never allowed monetary affairs to obstruct his work or mar the blessing attendant thereon. It grieved him deeply to see anyone who, in his opinion, seriously hampered the cause of evangelism because of greed. His call to service made such a thing impossible for him. Truly can it be written of Dr. Torrey that he was a servant of Jesus Christ, called to be an ambassador, separated unto the gospel.

With Dr. Torrey, it was always a case of "God first." His undoubted call to service was reflected daily in his personal life and conduct. His motto in all his dealings was according to the spiritual suggestion, "Seek ye first the kingdom of God, and all these things shall be added unto you." His life was one of uprightness and integrity. As a friend he was always loyal and true. His devotion to Christ was evidenced in the sympathy he displayed in times of trouble and sorrow, and yet he was stern when discipline was necessary. Although in later years he was deeply grieved by the

action and changing attitude of some of his old-time friends, he did not allow these things to affect his high Christian standard. His call to service was paramount in his life.

The sacredness of his call was ever before him. He was a man set apart for special work. He knew how to lay aside every weight and he knew how to avoid unnecessary complications and alliances.

Well might he have said with the Apostle Paul, "Who shall separate us from the love of God?"

Chapter II

A MAN OF FAITH

FAITH looms large as one of the outstanding characteristics of this preacher of grace. His faith was two-fold. It was first of all faith in God, naturally and logically followed by faith in the Word of God. Dr. Torrey knew God; he had daily contact with Him. He knew the promises of God, and constantly put God to the test. He had not been in the ministry very long before his faith received a thorough and practical test.

For some time he conducted a gospel mission in the city of Minneapolis along faith lines. He did not make his needs known to any man, but always took them to God in prayer. He looked constantly to the Lord as his only source of supply. He applied, in a very literal way, the promises of God to his requirements, both temporal and spiritual. Those were days of severe testing, during which it seemed at times as though the answer would be withheld, but the man of faith was unmoved in a determination to fully prove the unquestioned truth of the promises, so clearly stated in the Word of God. Faith was not a matter of chance with him. It was based on a scriptural foundation. "Faith cometh by hearing, and hearing by the Word of God," was the constant Biblical suggestion. The months rolled on into years, during which time the evidences of profound faith accumulated.

God was preparing this preacher for promotion, and in all His promotions, God uses human instrumentality. And He was destined to use this method in dealing with His servant. The discipline of faith became a reality, as the work of the mission continued. Every answered prayer was a stimulus to greater trust, and the man of God exercised continued and increasing faith as time went on. To live this life meant renunciation, and called for whole-souled devotion to Christ.

And then, one day, his training and testing in the life of faith being well advanced, the opportunity of a larger field of service presented itself. God put it into the heart of D. L. Moody to call His servant to Chicago. It was a sudden call and quite unexpected. Once again God in His infinite wisdom brought the unexpected thing to pass. Mr. Moody was endowed with a keen insight into the character of men, such as few of his fellows possessed. The work in Chicago required the services of a man of tried and proved faith. Mr. Moody found that man in Reuben Archer Torrey.

In the old Moody Church and Bible Institute of Chicago, corner of La Salle Street and Chicago Avenue, Dr. Torrey found a field of labor that was both congenial and opportune. He threw himself heartily into the work to which God had called him. His new duties demanded the exercise of faith and still more faith. He was equal to the demand. No sooner had his faith been honored in this new sphere of endeavor, than another door of far greater opportunity opened

before him. This proved to be the stepping-stone to still greater faith. This new challenge of faith came in an unusual way, and once again it was quite unexpected.

For two years or more prior to 1901, some three or four hundred Christians had been meeting to pray for a world-wide revival at the close of the Union Bible Classes conducted every Saturday night in the Moody Church by one of the teachers of the Bible Institute. After this general meeting, Dr. Torrey and a few others would gather in his home, or in some office at the Institute, and continue to pray for a world-wide revival, and other objects, until one, two or three o'clock Sunday morning. These smaller meetings for prayer were especially blessed of God.

One night in this smaller, Saturday night prayer meeting, Dr. Torrey was suddenly led to pray that God would send him around the world preaching the Gospel, and that he might see thousands of conversions in China, Japan, Australia, New Zealand, Tasmania, India, England, Scotland, Ireland, Germany and America. He mentioned these countries in his prayer. The prayer was not his own. He was quite outside himself as he prayed, borne along by the Holy Spirit. The others present united heartily in this petition with much assurance that it would be granted.

Shortly after this, two strangers appeared in the lecture room of the Moody Bible Institute day after day. Not much notice was taken of them, since one was the father of a student in the Institute. One day these two men spoke to Dr. Torrey at the close of a

lecture and asked for a private interview. When they came to his office, they said: "When we left Australia, we were commissioned to visit Keswick and other centers in England and America and select some man to invite for a series of evangelistic meetings in Australia. We have been at Keswick and elsewhere, and both of us have decided that you are the man to invite. Will you go?"

Dr. Torrey gave an attentive hearing. His reply at first disappointed the two Christian envoys, inasmuch as it suggested the impossibility of leaving the Church and the Bible Institute. "I shall pray about the matter, and leave it to God to decide," came the final answer.

A few months passed by and Dr. Torrey continued to pray, although he could not see his way clear to leave Chicago. In October of 1901, while attending a Bible Conference in St. Louis, a letter came from Melbourne, Australia, asking him to cable at once whether he would go to Australia and begin meetings in March of 1902. He asked several brethren to join him in prayer that he might be guided aright, and then went to his room to pray. It soon became clear that he should go and he cabled one word signifying that he accepted the invitation. Thus the world-wide tour began.

Difficulty after difficulty was soon removed. Dr. Torrey was granted a twelve months' leave of absence from the Church and the Moody Bible Institute, and within two months he was on his way to the distant lands as an ambassador of Christ. He was to see sights which few men are privileged to see. He was to experi-

ence spiritual joys which baffle description. Faith had triumphed once again.

This man's faith had a solid foundation on which to rest. It was not based on any whim or fancy. It did not rest on any opinion of man. It did not find security in any scheme of philosophy. It rested securely on the written declaration of the Word of God. His faith is best explained in one of his favorite texts, which he usually quoted at the beginning of an evangelistic campaign. It is found in Psalm 62:5, "My soul, wait thou only upon God, for my expectation is from him." He could quote this scripture in such a way as to increase the faith of others. The mere quotation of the words created an atmosphere of faith.

Many are his experiences of the triumph of faith, which might be recalled. We are reminded of an experience in the city of Dundee, Scotland. The campaign was moving along very satisfactorily. The whole city seemed to be interested. The hall in which the meetings were held was crowded nightly and in response to the appeal for decision, many had surrendered their lives to God. In order to arouse the attention of the non-church going people, it was suggested that an open-air service should be held in the heart of the city. When the suggestion was made, the objection was brought forth that rain would make the service impossible. Dundee at that time of the year was very uncertain in its climate. It seemed to rain every day during the month's campaign. Dr. Torrey decided to have the open-air meeting.

On the morning of the meeting day, the clouds were

black and very soon the rain descended in torrents. From 9:00 A.M. to noon, it proved to be a deluge. Then the rain eased up a little. But at 1 P.M. it came down again as heavily as before. That morning special prayer had been made, asking God to clear the skies for the open-air meeting. There were many dubious people who nevertheless prayed, but there was one man whose faith towered above that of the others as he prayed in what seemed to be a matter-of-fact way in asking God for clear weather. At ten minutes of two o'clock the rain ceased. At two o'clock the sun was shining. A vast crowd gathered, and the meeting was held. It was a time of spiritual refreshing. At two forty-five o'clock the benediction was pronounced, and five minutes later the rain descended in torrents again.

Dr. Torrey was essentially a man of faith, it dominated his life. This attribute colored his spiritual life with the roseate hues of optimism. It decided his daily course. It ameliorated doubt and enabled him to boldly give assent to the indisputable facts of the Bible. It imparted zest to his work and was the inflammable fuel of his ambition. Faith developed for him a healthy spiritual ambition—it never was selfish. It was always zealous for the welfare and advancement of the kingdom of God.

This apostle of faith encouraged the faith of those with whom he came in contact. His determination to prove his faith drove him into many a severe test. But he never flinched. His faith commanded the attention of God, and the resultant blessing was but the

natural sequence. With him there were no bickerings concerning the outcome of the exercise of faith. He was satisfied regarding the outcome. It entered into every detail. Its development was made possible by two all-important factors—a clean, yielded life, and an utter dependence upon God.

Dr. Torrey was the personification of faith. He gloried in it. He engendered faith in others. His utterance of the word "believe" left not a shadow of doubt in the mind of the listener. In his words of council to the converts, he inculcated the fact of faith as an indispensable element in Christian growth. How he longed to impart to the fledgling soul the secret of success in the life of faith. These converts were to him as children needing the careful nurture and admonition of the Lord. If he could succeed in implanting the assurance of faith in their hearts, he was happy.

This man of faith reaped the reward of the faithful. He has left a trail of blessing literally around the world. Wherever he has labored, there are those who rise to call him blessed.

Chapter III

A MAN OF PRAYER

THE practice of prayer was a natural exercise for Reuben Archer Torrey. It was a real transaction with God. He talked with God and always expected an answer. His prayer life was orderly, and his manner of approach to God was never haphazard. His supplication was scriptural in its form; his appeal was based on Biblical formulas. Long had he studied God's Word, and deeply had he delved into its unlimited storehouse of truth, so that he might know for a certainty God's plan of prayer. His prayer always was to God, in the name of Christ and in the power of the Holy Spirit. He was never concerned with his wants, but he was deeply concerned in his petitions regarding his actual needs.

Frequent prayer was a necessity for Dr. Torrey. He referred every detail of his life, temporal and spiritual, to God. He literally claimed the promise of Philippians 4:19, "But my God shall supply all your need, according to his riches in glory by Christ Jesus." He knew that God would honor His Word. Hence it was that throughout the years of unceasing labor and incessant toil in the Master's vineyard, this man of prayer possessed an unruffled calm and a serene peace. To him prayer was a spiritual antidote for anxiety. It was the sure corrective of fear. It gave wings to doubt so that an ineffable tranquillity was his constant experience.

Prayer was a prized privilege which this tireless crusader exercised constantly. His conception of the Christian life and its growth was one of constant and close touch with God. He realized that without this vital contact, his Christian life could not develop. With him it was not merely a question of the possession of eternal life. He knew that his faith in God needed the regular encouragement of prayer. His gratitude to God was ever expressed in his life of service, and the life of service was always enriched by his constant attitude of prayer. Communion with God was food for his soul. With praise on his lips and thanksgiving in his heart to God, this faithful witness entered into the holy of holies. It was his undeniable privilege as a child of God. There was no element of doubt or uncertainty in the joyous exercise of this divine privilege.

Countless were the difficulties he faced and overcame in his world-wide ministry. He always had recourse to prayer as the final solution of his problems. To Dr. Torrey prayer was the never-failing solvent. Time and time again, when danger threatened and failure raised its foreboding head, he resorted to prayer.

It was in a western rural city that a crisis arose requiring careful handling. Arrangements had been made for a month of evangelistic meetings. In order to accommodate the anticipated crowds the committee had advised Dr. Torrey, in a letter written three months in advance of the scheduled campaign, that they intended to build a tabernacle. Strangely enough,

no further communication had been sent to the evangelist. It was the writer's privilege to be associated in the campaign. We arrived at noon on Saturday. The railroad depot was practically deserted. No committee was on hand to meet us, and as we waited for the taxi to arrive, Dr. Torrey produced a letter from his pocket and said: "Listen to this, it shows a fine spirit of faith in this evangelistic enterprise." He read the letter, in which the construction of a tabernacle was suggested. As we entered the taxi and started for the drive of a mile to the hotel, he said, "Bob, keep a lookout on your side of the road for the tabernacle, and I will watch my side."

We were speeding toward the city square. The side streets were carefully scanned for any suggestion of the expected tabernacle. Soon Dr. Torrey asked the question, "Have you seen it yet?" The query suggested a tone of anxiety. "No," came the reply, "have you?" Without turning in my direction, the preacher answered in the negative. Just then I noticed, half a block up a side street, a small red and blue calico sign which read, "Torrey Campaign." It floated in the breeze at the entrance to a small tent. It was deemed advisable to say nothing about this.

Within a few minutes we arrived at the hotel, and the evangelist remarked: "How strange we did not see the tabernacle or any sign of it." Once again he took the letter from his pocket and this time he handed it to me with the command, "Read it for yourself, Bob, and you will see that there is to be a tabernacle for the campaign." Lunch was soon over

and it was decided to make a search of the town on foot, in the hope that we might locate the tabernacle. We crossed the city square, and a suggestion was made that we might investigate the street one block beyond. It happened to be the street on which the tent was located. Suddenly Dr. Torrey stopped. "Look at that sign," he exclaimed; "it is in front of a tent." The truth dawned upon him. We later discovered the committee had abandoned the tabernacle idea as being too expensive. We approached the tent. As we arrived at the entrance, the letter was again produced. "A tabernacle to seat two thousand five hundred people . . . ." he read with a grim, set look upon his face. "This tent won't seat one thousand." It was the remark of a disappointed man.

An old tobacco-soaked caretaker was dusting chairs near by. "Tell that man to come to me, I want to talk to him." This order forbode trouble. Carelessly smoking his pipe, the old caretaker advanced. "How many people can you seat under this tent?" The question was shot at the man with such suddenness that he was puzzled. His reply was slow. But when it came, he said, "About one thousand." Dr. Torrey eyed the tent suspiciously. Long years of experience in handling great crowds had acquainted him with seating capacities. There were no sides to the tent, and it was too well ventilated at the top. "Who owns the tent?" This, and other questions elicited the information that a circus had been in town the previous week, and the committee, exercising undue economy, had rented the tent for a nominal sum.

Trouble was in the air as some of the local ministers appeared on the scene. The introductions were chilly and formal. Dr. Torrey took out the letter and read it to the group. There was a deathly stillness hovering over us as he said, "You are dishonoring God by failing to live up to your contract." The ministers explained that the apple crop had been a failure, money was scarce, and the tent was the best they could do in providing for the meeting. "Very well," replied Dr. Torrey, "unless you make this tent much bigger and stronger, the campaign will not continue at all; if it rains that tent will give no protection to the crowd."

The committee became apprehensive. One of their number ventured the suggestion, "It does not rain here at this time of the year. Look at the cloudless sky." We all gazed at the azure blue, with never so much as a fleck of cloud in it. "I know it is cloudless today," replied the Doctor, "but there will be a heavy thunder storm tomorrow morning while I am preaching, and the service will be ruined."

That night much time was spent in prayer. Sunday morning dawned in a blaze of sunshine. At eleven o'clock the tent was overcrowded and a vast concourse of people stood around it. At eleven-forty o'clock the sun was clouded, and a few minutes later the thunder rolled and the lightning flashed. The rain descended in a torrent, and the people rushed hither and thither for shelter. It seemed as if the tent was made of tissue paper. Suddenly we heard a sickly noise, as the tent under the weight and strain of the

storm, was rent asunder. A veritable deluge swept the few remaining people out of the place. It was all over in twenty minutes, but the audience had disappeared like magic, and the service was ruined.

For the next two or three days, services were continued in one of the churches. The tent was repaired and enlarged, and the campaign continued. At each service Dr. Torrey reminded the people, and especially the committee, that if they had not dishonored God by failing to adhere to the contract this serious catastrophe would never have happened. Frequent mention of the letter and reference to the tabernacle finally upset some of the committee. They became resentful to such an extent that a local bank president and other prominent people threatened to withdraw their support. By special arrangement, unknown to Dr. Torrey, the writer met a group of the committee at lunch. Many views were aired and some denunciation expressed. Finally a suggestion was made that Dr. Torrey should be interviewed and acquainted with the unsatisfied attitude of the committee.

Returning to the hotel, the evangelist was found in his room studying his Bible. He looked up and asked, "Where have you been? Have you met the committee?" He sensed the situation and evidently thought something was wrong. Ignoring the question, the reply was made, "This meeting needs more prayer." This evasive reply appealed to him immediately. "Why not let us get on our knees here, and pray the matter through," came the quick suggestion, as Dr.

Torrey listened. There was a note of timidity in the proposal, but there need not have been for the great preacher was at once in accord with it. He agreed. We knelt to pray.

"You pray first," he directed. The prayer was commenced, and in it I gave the Lord my private opinion of the evangelist. The prayer had not proceeded far, when I was conscious of a dig in the ribs. "You don't need to tell the Lord that, He knows it already. Pray for the campaign." Dr. Torrey was always direct. Later he poured out his soul to God. It was a prayer of thanksgiving for the privilege of service, followed by a confession of the sin of criticism, and closing with an appeal for forgiveness, with a note of praise for the victory which was sure to come.

The meetings progressed. The atmosphere of victory was soon evidenced. Large numbers of decisions were recorded, and at its close the committee and people as a whole were loud in their praise of the services rendered by the evangelist, and were practical in their appreciation of the same.

In his great revival campaigns, Dr. Torrey stressed the need of prayer. His addresses on prayer emphasized this fact. He realized that the basic principle of operation in all evangelistic work was prayer. He knew how to distinguish between real prayer and mere verbal utterance.

There was no time limit in his prayer life. During the great campaigns in Great Britain and other countries, he spent considerable time in secret prayer for God's blessing on the city in which he labored. At

such times he was not content to kneel; he literally fell on his face before God, and agonized in his plea for revival. In many cities he found it necessary to set apart a day of fasting and prayer. On such occasions he would enlist the prayer support of the heaviest artillery of believing prayer. Nor is it surprising to find that *such a day was always the turning point in the campaign.* It was a day of power. It was a day of many reconciliations between estranged Christians. It was a great occasion for getting right with God.

We recall an experience in the city of Dunedin, New Zealand. It was a campaign of only ten days. Much prayer had preceded the event, but it was necessary that every service should count for the most if the campaign was to be a success. Not only were the local people much in prayer, but a great army of believers in Australia had joined the prayer forces of the movement. Besides all these, there was the never-failing prayer element of the old Chicago Avenue Church, later the Moody Church. This element alone was enough to insure a rich blessing. The Dunedin campaign started as did other campaigns in Australasia, with overcrowded auditoriums. But a crowd does not necessarily mean a blessing. Dr. Torrey knew this. For the first few nights, when he gave his customary invitation for decision, there was no response. The workers could not understand it. Some of them were distressed, but Dr. Torrey remained calm and serene. Friday night came, and the campaign was half over, with little or no apparent

result in the public decision of people for Christ. His invitation had been given and nobody had responded.

Suddenly it seemed as if an inspiration had come upon him. Without any previous warning, he announced, "Everybody who can pray will meet in the Y.M.C.A. Hall at eleven o'clock tonight, and spend a half night in prayer under the direction of Mr. Harkness."

The writer received somewhat of a shock at the announcement. He knew nothing of a half night of prayer, but at eleven o'clock he found fully five hundred people gathered in the Y.M.C.A. hall. It was suggested that we give ourselves immediately to prayer. Just as we were kneeling, a man arose and asked permission to say something. Permission was granted, and he said, "I believe the hindrance to the working of the Spirit of God in this campaign is right here in this room. Some one has not made a full surrender to Christ." He sat down. People wondered what would happen. Very soon scores arose in various parts of the audience, acknowledged their sin, sought forgiveness, and made a full surrender. The next service revealed the presence and power of God in a wonderful way. A few hundred people responded to the invitation. Among them was a young man who had resisted every appeal. Finally under deep conviction, he publicly acknowledged Christ. Today he is a power for God.

While Dr. Torrey stated very clearly on the platform and in his books, the essential conditions of answered prayer, he rigidly enforced those conditions

in his own prayer life. He lived as he prayed. His life was a channel through which flowed, unceasingly, the answers to his prayer. His attitude toward prayer has confirmed the faith of untold thousands in all parts of the world in its reality. He demonstrated beyond question, that "The effectual fervent prayer of a righteous man availeth much."

This man proved that the history of all great revival movements is the history of prevailing prayer. He never lost sight of this fundamental principle. While others were occupied with man-made methods and expedients of various kinds, he steadfastly relied on prayer as the sure avenue of blessing.

He knew how to *pray through,* and in so doing he achieved many a noteworthy victory. As an example of this there comes to mind the urgent plea of a broken-hearted wife in Liverpool, England. Her husband was wayward, engulfed in a life of heinous sin. "Pray for my husband," said the woman as verbal requests for prayer were being made. Back of that request was a record of poignant grief. Year after year had this saintly wife prayed for her erring husband. Again the request was made, so insistent was she that her beloved one become a real Christian. "Pray through" exhorted the preacher, much to the encouragement of the woman. Then came a story of persistent prayer. "For eleven long years," she explained, "a few of us have met every Wednesday night in my home to pray for his conversion. He is a heavy-drinking man, he gambles, and referees prize fights," she continued, "but I will pray through."

Within ten days, God answered prayer. The man was induced to attend a service in the great Philharmonic Hall. The floor of the building was reserved for men. He entered and sat near the center. The crowd sang, "When I survey the wondrous Cross." When it came to the third verse the men sang softly: "See from His head, His hands, His feet." The tone was reduced to a murmur. The air was permeated with spiritual power. Suddenly a man sank in his chair, bowed his head, and buried his face in his hands. Soon an invitation for decision for Christ was given. Ted Roberts, for that was his name, stepped forward and publicly accepted Christ.

Twelve years later the writer held a musical service in Liverpool. At its close a man with beaming face approached and with extended hand asked, "Do you know me?" Immediately came the reply: "Yes, you are Ted Roberts." He was happy in a life of active service for Christ.

Prayer is the power that moves the arm of God. Dr. Torrey believed it and demonstrated it in an unusual way.

Chapter IV

A MAN OF CONVICTION

AS MIGHT be expected, this man of God, a man of faith and prayer, was also a man of strong conviction. Of his many outstanding Christian qualities, his unalterable conviction regarding the reality of God, the truth of the Word of God, and the undeniable right of every true believer in the matter of prayer, stands out as some of the strongest. It mattered not to him what others did, he was always impelled, both in speech and action, by an unshaken conviction.

This conviction was not born in a day. It matured through the years, and developed to such a point that, in his public utterances, every word was stamped by the trade mark of proven conviction. He was not a man of caprice. His mental strength made that impossible, and his training, both in university and by experience, only served to reinforce his natural trend. The opinions of man were of no importance to him. He fought his own intellectual and spiritual battles single-handed. He arrived at his acceptance of the Bible as the Word of God through a process of logical reasoning. In all his decisions, he sought a higher source of approval than that of any mere man. His theological position was not merely positive. It was absolutely dogmatic. Never was he swayed by the innumerable passing religions, fads

and fancies of the day. This man built not upon the sand, but rather reared an impregnable fortress of faith on the solid foundation of a deeply-rooted conviction that the Bible was the Word of God. His yea was yea, and his nay, nay.

Possibly his conviction is nowhere more definitely indicated than in his great book, "What the Bible Teaches." In that comprehensive volume, his plain statement of proposition with the unanswerable argument of Scripture, breathes the atmosphere of unalterable conviction. If like produces like, then conviction produces conviction. There was a contagion in this man's conviction. To hear him say, "I *know* God answers prayer," was to be finally convinced of the fact.

Many factors accounted for the rich, continuous blessing of God on his ministry. One of these was his abundant confidence in God. It was a confidence that did not come of its own accord. Like many another prized possession, it was the outcome of a period of struggle, during which he was engulfed in gross spiritual darkness. Then it was that the soul of this man was well nigh seared with doubt.

By nature, Dr. Torrey was endowed with a precise, calculating mind. He would take nothing for granted. A fact was not so constituted by a mere statement. It had to be proven to his satisfaction before he would accept it. His endorsement of any project or spiritual work was not easy to obtain. There seemed to lurk in his mind an element of suspicion which acted as a sieve through which the facts of a proposition must

go before they were finally accepted or rejected. But once accepted, he held tenaciously to his decision. It was this element of tenacity that fortified him against all forms of error. It led him to denounce, in very plain language, erroneous cults and creeds. His righteous indignation was aroused at the mere thought of any religious form or element which would rob Christ of His deity, and would minimize in any measure, the complete efficacy of the atonement.

One instance comes forcibly to mind in this connection. The city of Sydney, Australia, a city of over one million inhabitants, was being shaken by the power of the preached Word. The great town hall was overcrowded each night with thousands of people. Noon-day meetings for business men were held in a large auditorium in the heart of the business district. In one of his addresses dealing with the crucifixion of our Lord, Dr. Torrey said, "The Unitarians of Christ's day crucified Christ." It was a startling statement, and at once aroused the ire of a certain element in the city. Controversy raged, and the discussion advertised the campaign as nothing else could.

Within a day or two, a local Unitarian pastor, together with his official board, published in the daily press a challenge calling on Dr. Torrey to either prove the charge or withdraw it. Interest in the campaign was thus fostered in a remarkable way. The noon-day meetings were crowded an hour before the scheduled time, and at one of these gatherings, Dr. Torrey announced that on the following day he would answer the challenge. A special invitation was ex-

tended to the Unitarian pastor and his official board to occupy the front row of seats on the floor of the auditorium. The invitation was accepted, and, on the appointed day, the pastor occupied the center seat, surrounded by a dozen of his church officers. He was a man of striking appearance, tall, clean shaven, with a decided intellectual bearing. In any company, he would be an unusual figure.

The great auditorium was packed to the limit. The air was tense, and there was expectation of dramatic happenings. What would Dr. Torrey do? Would he withdraw his statement? Would he prove his charge? Such were the questions and whisperings among the audience. In his usual dignified manner he walked to the platform. There was little singing that day.

Very soon the speaker arose. "I have a request today," said he. "It comes from a certain Unitarian pastor of this city, (giving his name). This preacher asks for the privilege of using this platform to answer a statement I made here a few days ago. That statement was to this effect, 'The Unitarians of Christ's day crucified Christ.' My conviction in this matter is based on the historic account of the crucifixion of our Lord." One could hear a pin drop, such was the absolute quiet of the huge audience. "But," Dr. Torrey continued, "before I can allow this man to share this platform with me, I must make sure that his record is clean. I hold in my hand the record of a certain pastor, bearing the same name as this preacher, who directed the affairs of a Unitarian church in Boston, Mass. He abandoned his wife and

later went to New Zealand with another man's wife. He then moved to Tasmania, only to be driven from that island by an infuriated mob. He then moved to this city, and became pastor of a Unitarian church. Until I am assured that this preacher is not that man, I cannot allow him to speak from this platform."

The audience broke into prolonged applause. The Unitarian pastor and his colleagues moved uneasily in their chairs. They looked at one another as if seeking some denial of this statement. No denial was forthcoming. Dr. Torrey proceeded in his masterly way to prove his statement.

Incidentally, it is interesting to note that within a month of that date, the Unitarian pastor was convicted of fraud and sentenced to a term of seven years in a penitentiary near Melbourne. Nearly seven years later, when Dr. J. Wilbur Chapman was conducting his first Australian campaign, he was requested to visit the penitentiary. He there met a prisoner who indicated that he had renounced the old life and had definitely accepted Christ as his personal Saviour. It was the former Unitarian preacher, now thoroughly repentant. He had confessed his sin to God.

Dr. Chapman became greatly interested in this man, and asked him what had brought about his change of position. Without hesitation, the prisoner replied: "It was the unanswerable convicton of Dr. Torrey's statement regarding the deity of Christ, uttered seven years ago." Within a short time he was liberated, and Dr. Chapman, in the kindness of his heart, arranged for him to return to America. Later he became

the ordained pastor of an evangelical church, which he served acceptably for some time. A few years ago he was called to his reward.

At times the overwhelming conviction of Dr. Torrey brought him face to face with momentous issues. While he carefully refrained from attacking people, he never failed to denounce and expose the error of any religious system. If the cult did not ring true to the teaching of Scripture, it was ruthlessly condemned and its error exposed. While he sought at all times to warn believers of the danger of false religious systems, he constantly sought to impress upon the sinner the all-important fact of the unchanging quality of the love of God.

It grieved him greatly to see professing Christians led away by error. Christadelphianism, Russellism, Christian Science, McPhersonism, and other cults were but a few of the "isms" whose teachings were a constant challenge to his conviction. He discriminated very clearly between regeneration and philosophy. While he was quick to discern any psychological tendency in his audiences, he was careful to attribute the spiritual change of heart of the individual to regeneration.

Not infrequently he found himself embroiled in a controversy, as a result of his deep-rooted conviction. Every attack upon his position, served as a glorious opportunity for the proclamation of the truth as it is found in Christ. At a moment's notice, he could refute and disprove any error by the skillful use of

Scripture. At all times he coveted the privilege of declaring the whole counsel of God. His absolute conviction that the Bible is the inerrant Word of God was his most powerful weapon of attack. No camouflage could deceive him in his examination of a cult or creed. His knowledge of the teaching of the Bible on all doctrinal subjects provided an unassailable weapon of attack. He could detect at a glance, the shallowness of all man-made religions and woman-devised schemes.

He abhorred the commercialized programs of healing cults, and it is not to be wondered at that he became a victim of criticism, because of his adamant attitude of disapproval of the so-called healing programs of the day. Quietly Dr. Torrey studied the movement. He gathered together an array of facts dealing with the error of the cult that made his position unassailable. He studied the escapades of the leaders, and gathered information in the form of affidavits, which made it clear that these movements were not of God. He applied the acid test of the teaching of the Bible to them, and discovered such an element of confusion in their workings, that it was easily apparent that they were not of the Holy Spirit. Speaking with him regarding one such movement, he said to the writer, "God is not the author of confusion, but of peace." And in that one sentence, he exposed the whole system.

The older he grew, the more convinced he became that his theological position was right. Many a timid

inquirer after the truth has sought his assurance in these matters. Never was such an inquirer turned away in doubt or without assurance.

Dr. Torrey's conviction was the catapult with which he battered the citadel of sin. God honored his conviction in the defeat of many a scoffer. He could indulge in no meaningless reveries. He must ever be alert to sound the warning of impending judgment. Men without faith in Christ were lost. He was convinced of the fact, therefore, he must preach Christ and Him crucified. His conviction was a reality. It was an inherent characteristic. The stability of his message was due in no small measure to his deep-rooted conviction. It relieved his message of any trait of eccentricity. The air he breathed was no more essential to his well-being than the exercise of his strong conviction. A preacher of the gospel, failing to utter the gospel truth born of conviction, was an irritant. He had no patience with such.

Supreme confidence in his message added an element of reliability to every utterance. An untoward incident did not affect him adversely. In one campaign such an incident threatened to produce chaotic results. The improvised choir platform was unable to carry the weight of the singers. The Doctor was in the middle of his powerful sermon on "Hell." The horrors of the abysmal haunts of the wicked were being painted in lurid tones. The air was charged with invective as the preacher, unabashed, depicted the certain doom of the unrepentant. Nerves were taut, and imaginations were fired, when suddenly a

crash resounded through the tabernacle. It was as if the judgment knell had sounded. A few stifled cries were heard. Here and there a neurotic woman fainted. The sermon was halted.

Quick as a flash, Dr. Torrey raised his hand, and in powerful, stentorian tones, exclaimed: "Sit down!" His words resounded as some mighty thunder-clap. Order was soon restored. The sermon continued on its orderly way, and the service reached its end as if nothing unusual had occurred. The conviction of his soul was in his message, and even the collapse of his choir could not disconcert him. Later, referring to the episode, he asked the writer: "What did you think the outcome would be?" The reply amused him. "They won't collapse again in a hurry."

His assurance was one of his great sources of courage. Adverse conditions only served to reveal his unflinching courage. He knew what he believed, and why, therefore he was never "under the circumstances." Situations sometimes arose which only his undaunted faith, resting on ingrained conviction, could face and overcome. Dr. Torrey was no quitter. Convinced absolutely that he was right, he could not and would not quit. Well might we pray: "O God, give us more such men of conviction."

Chapter V

A TEACHER

THE lower auditorium was well filled by students armed with Bibles and note books. The teacher had not yet arrived, although it lacked but two minutes of the scheduled time to begin. With only one minute to go, the buzz of conversation suddenly ceased. The air was still and the silence acute. The teacher had arrived punctually as usual. He was seldom, if ever, late. It was a habit, and he expected others to be punctual.

An illustration of this is found in his comment when the writer was bidding him good-by on one occasion. We had labored together year after year under varied conditions. Strenuous campaigns in Australia, Tasmania, New Zealand, India, Great Britain, Canada and the United States, had tested the strength and tried the patience. Victories had been won and disappointments had been transformed into His appointments. Tens of thousands of people of all ages, classes and colors had publicly confessed their allegiance to Christ. Vast choirs numbering as high as four thousand four hundred members had rendered in exquisite manner the gospel message in song. And at last the parting, fortunately for only a limited period, was at hand. Knowing Reuben Archer Torrey as I did, through years of close association, I did not expect any word of musical praise. But instead, I

received a valued compliment when he said: "Good-by, Bob. You were never late for a service." Punctuality was expected, but it was also recognized.

His years of teaching only served to emphasize this characteristic. His watch kept accurate time. It never missed so much as a tick. Often he would challenge one of his associates regarding the correct time. His punctuality was always determined by his own watch.

This habit sometimes had a humorous suggestion. Just before he closed his home in South Pasadena, Cal., he was leaving for a short evangelistic trip in the South. The night prior to his departure we were discussing his arrangements for the following morning. "At 8:30," he said, "a friend will be here with his car to take me to the depot." The writer thereupon volunteered to help with the hand baggage. The offer was accepted and at 8:26 next morning I was at his home as promised. "What time do you make it, Bob?" The enquiry came from Dr. Torrey as he stood on the side-walk in front of the house, watch in hand. "Eight twenty-six," I replied. "Wrong," said he, "it is eight twenty-seven."

A few minutes later he again enquired the time. "Eight twenty-nine," came the prompt reply. "No," said he, "it is now eight-thirty. Our friend is not here with his car so we will start out and catch the electric car to Pasadena." He was reminded that he could afford to wait ten minutes and then have ample time to catch the train. "No," came the abrupt reply, "we must move now." Then a taxi was suggested. He was adamant. "I promised to ride in my friend's

car," he expostulated, "and I will ride in no other." He bade his wife good-by and we started for the nearby junction where he could board an electric car for Pasadena.

"Can you see Magee anywhere on the road?" he asked as we came to the corner of the street. There were no signs of Magee, the friend who had promised to take him to the depot. We moved on. Again he looked at his watch. It was 8:45. We were at the junction. No electric car was in sight. Out came the watch. "Bob," he commenced, "are you sure the Pacific Electric car will soon be here?" He was becoming anxious. I tried to assure him that it was due in five minutes. It was a long five minutes, but at length the car arrived, the bags were put on board, and Dr. Torrey arrived at the depot in ample time to join the "Navajo" of the Santa Fe. Punctuality was an obsession with the preacher. And well it might be for was he not on an errand whose sole purpose was the proclamation of the unsearchable riches of Christ?

As a teacher he was a strict disciplinarian. No student dared take any liberties. The study of the Bible required strict and undivided attention. He did not need to enforce discipline in his classes. One look at the student settled the matter. His vision was perfect and his eyes had a power of penetration that awed the student. But the students always had a profound respect for him. It was a sincere regard based on their knowledge of his integrity and honor coupled with his known mastery of the Word of God.

His teaching method was direct and definite. Continuity marked his method. He was never disjointed in his lessons but ever remained so close to his subject that he enabled the students to grasp his meaning immediately. There was no confusing suggestion in his classroom work. His great doctrinal text book, "What the Bible Teaches," eliminated any complex suggestions. Nor did he indulge in superfluous language. Such was entirely unnecessary. The simple fact was stated and then conclusively proven.

As a teacher he demonstrated the value of memorized Scripture. He cultivated a marvelous memory for Scripture. He would always quote chapter and verse, and his ability to do this added considerably to his command of the student. Memorizing was a constant avocation, the results of which were employed to his own great advantage. His mind was saturated with Scripture. Hence he was always ready with a completely satisfactory solution of every doctrinal problem. His instruction was permanent in its effect because it was founded on eternal truth. At times a student would seek to divert him from the main theme of the study, but such an attempt always ended in the complete discomfiture of the student.

He conscientiously believed what he taught. His books indicate this and his verbal teaching confirmed it. Whilst he read extensively along many lines, he was always careful to give out only those elements in which he believed. And he believed only those things which conformed to the Bible. His teaching was constructive. The hypothesis upon which he

reared the structure of spiritual truth was never doubtful. He pursued science and its study through the years, and his information, gleaned from many sources, was only passed on to the student after a most critical diagnosis. His was a constructive nature, hence in his Bible institute curriculum, he would only include definite constructive subjects. He applied two tests to his program, "Will it please God?" and, "Will it help the student?"

In his work as dean of a Bible institute, he safeguarded the time and effort of the student by including only essential subjects. And in this respect he avoided the pitfalls into which other teachers slipped. Dr. Torrey was an economist in every sense of the word. He was economical in financial matters, in the use of time, and in the every day affairs of life. He jealously guarded the study of his students.

He taught in the way that was best suited to the needs of the student body. He regarded a Bible institute as a school for preparation for a life of soul-winning service. To lay a solid foundation on which to build a great structure for the dissemination of Bible truth was his ever present objective in his Bible institute program. All his instruction led in the direction of a permanent testimony to the regenerating power of the Word of God.

He expected his students to keep clear of all cults in which error was found. Righteous indignation possessed his soul when a student departed from truth into error. Such a situation brought about a serious crisis in the life of a certain Bible institute. One of

the musical instructors discovered that a student had neglected the requisite practice period in order to devote time to personal work in a certain doubtful religious organization. The student had become an altar worker. Knowing this would greatly displease Dr. Torrey, who was at that time dean of the institute, the professor postponed the music lesson pending the Dean's decision. The matter was discussed in a faculty meeting. It precipitated a climax. One faction favored the doubtful religions cult. Dr. Torrey uncompromisingly opposed it. The professor was commended by him, but was later threatened with dismissal by the other faction. Dr. Torrey always maintained that if students enrolled for his courses of study, they should be loyal to the institute and accept its teaching. He taught the whole Word of God. He added nothing to it. He subtracted nothing from it. His teaching covered the range of Christian evidences, internal, experimental, and collateral.

Simplicity marked his teaching, conviction qualified his utterance, blessing accompanied his effort.

Dr. Torrey was a teacher, born of God and endowed for this important sphere. His early educational preparation was based on systematic, progressive lines, hence his office as teacher was conducted systematically. He taught in an orderly manner. His teaching had a far-reaching objective. He visioned his students upholding the banner of the Cross in a far-flung battle line. He could see them in Asia and Africa standing as staunch witnesses for the gospel. He could picture them in South America and the

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islands of the South Seas unfurling the flag of righteousness and truth, and he taught them accordingly.

His concern always was that the student should not only go forth fully equipped for the battle, but with a faith in God grounded in the Word of God, impregnable in its security. Hence he would never excuse carelessness or condone laziness. A vivid picture appears of the plight of a student who was summoned to account for laziness. The faculty meeting was in progress, and, at a given signal the unhappy student entered. Dr. Torrey, as Dean of the Institute, glared at the entrant. His record of failure was outlined by the secretary, and the Dean proceeded to deal with the case. There was a strange expression of perplexity on the student's face. One would have thought he was memorizing the pattern of the carpet.

The Dean bent forward, one hand closed on the arm of his chair, and asked apprehensively: "What have you to say?" The youth offered no excuse and the silence was only broken when the Dean solemnly and with no trace of kindness in his voice remarked: "You are preparing for the Lord's work. I will give you only one more chance. Go, and get on your knees in your room and get right with God." The offender edged his way out of the room. His later reports proved the wisdom of the admonition, for he applied himself to his studies with much success.

Dr. Torrey's teaching was not limited to the classroom. His books are written in a style that offers considerable teaching value. As one reads his works there appears so much teaching suggestion that, with-

out any stretch of imagination, we could believe we were in the presence of the teacher himself.

He taught with a well defined end in view. He entered no unexplored field of study. He was content to teach the great eternal truth of the Bible. For him the Book of books was the complete revelation of God to man. It was the all-inclusive truth, and as such satisfied him. Though he has been called to his reward, Reuben Archer Torrey continues to teach.

Chapter VI

A PERSONAL WORKER

WHILE Reuben Archer Torrey was great as a preacher of grace, and great as an author, he was equally great as a personal worker. He was skilled in the art of meeting the difficulties of the unbeliever. He was powerful in answering the hackneyed arguments of the infidel. He could at any time quote the correct scripture necessary to dissipate the doubt of any inquirer. To him the Bible was the two-edged sword of the Spirit. His attack on the sin of the individual was always supported by an irrefutable array of Scripture. Hence he was usually successful in attaining his purpose. He relied on no other weapon.

His experience demonstrated over and over again that philosophy was no remedy for sin. He knew from experience that man's reason was futile in the face of God's statement. Personal work for him was the counterpart of prayer and Bible study. He revelled in the opportunity of helping a seeker find the truth. As the flimsy fabric of a frail, unstable building totters and falls before the oncoming tornado, so would the feeble excuse of others crumble before the unleased fury of the wrath of God, expressed in this man's scriptural onslaught. He could demolish the time-worn arguments of infidelity with a single appeal to the Word of God.

Combined with his apparently unlimited knowledge of the Book was his piercing gaze, which seemed to search the innermost recesses of the soul. He was always frank in his rebuttal of sin. Sentiment never entered into his personal work. He never employed pathetic stories in order to produce conviction of sin. He relied absolutely on the Word of God. He fortified his argument with, "Thus saith the Lord." He regarded sin in the individual as rebellion against God. He knew of no alibi for sin, but exposed it in all its horror and denounced it with the most scathing application of Scripture. He was always ready to extol the mercy of God, but he was equally ready to pronounce the terrors of the judgment of God on the unrepentant sinner.

At times his manner of approach was brusque. Well do I remember my first contact with this peerless soul-winner. The old skating rink was crowded. It was the first night of a week's evangelistic campaign. The preliminary song service had prepared the hearts of the people for the message. The sermon had been delivered, and a definite invitation was given to those who would make public decision for Christ. The writer was at the piano, although he was not in spiritual sympathy with the campaign or its leader. A few verses of an invitation song had been sung, and, after the song leader had made a special appeal to choir members to get right with God, the evangelist walked over to the piano, and addressing the pianist, asked, "Are you a Christian?" The suddenness of the question came as a surprise, and the challenge

suggested by the tone of the voice produced a touch of resentment. These factors, together with the piercing gaze of two pale blue eyes, that seemed to search the recesses of the soul, prompted a sudden unsympathetic reply.

Possibly Dr. Torrey excelled in his personal dealing with the stubborn and obstinate type of inquirer. In one of his sermons, he tells of his experience in Chicago in dealing with a man who believed he had committed the unpardonable sin. Time and time again, Dr. Torrey quoted the words of John 6:37, "Him that cometh to me, I will in no wise cast out." The inquirer persisted in suggesting that having once tasted of the heavenly grace, and having fallen into sin, there must of necessity therefore be no hope for him. The same text was quoted until finally the seeker found that his argument was of no avail. The persistence of Torrey, in the use of one Scripture verse, broke down the barrier of obstinacy, and although it required several more interviews and many discussions, the troubled soul was finally driven to the point of surrender. The later Christian life of this man, through many years of active service, proved the thoroughness of his acceptance of the gospel as presented by Dr. Torrey.

At all times, and in all sorts of places, this eager personal worker was busy. He was never found seated with folded arms in blissful idleness. If he was not studying, he was praying; and if he was not praying, he was working. On land or sea, his activity

was constantly urging him in his pursuit of the Lord's work.

We were making the short but very rough crossing of the straits between Australia and Tasmania. It was a voyage of about eighteen hours. Dr. Torrey's associates had made a forced retreat to the seclusion of their staterooms. The preacher was weathering the storm on deck with the captain of the ship, although he later admitted that on that particular trip he came nearer being sea-sick than at any other time in his extensive sea travels.

The fact that Dr. Torrey was engaged in Christian work encouraged the captain to refer to religion. In a loud, pompous voice he said, "The golden rule is good enough for me." Dr. Torrey was alive to the opportunity thus presented, and he immediately began to give him the Scripture. "Your morality is not a passport to heaven," said the evangelist, to the utter surprise of his companion. "The Bible says that your righteousness is as filthy rags," he continued as the sea-faring man subsided into an eloquent silence. It was not long before conviction seized the man. The preacher continued to quote the Word of God, until a complete surrender was made, and the captain of the little island steamer entered into the possession of eternal life.

In one of the Australian cities, Dr. Torrey laid emphasis on the fact that those who rejected Christ were guilty of high treason against heaven's King In the audience that night sat a man who became very

indignant as he heard the words. It was an arrow piercing his very soul. He was an engineer on the government railroad, heavily built, and of commanding appearance. He stamped his way out of the building, expressing dire threats against the preacher. He spent a restless night, and early next morning he sought the visiting evangelist and demanded an interview. Dr. Torrey was courteous as he ushered him into the sitting room. "I object to your statement last night, that I am guilty of high treason," said the railroad man, as the eye of the minister fixed its steady gaze upon him. "The denial of a fact cannot alter the fact," came the sharp retort. "God's Word declares that if you are rejecting His offer of mercy in Christ, you are guilty of high treason." He then proceeded to substantiate his statement by quotations from the New Testament. The sword of the Spirit was again skillfully employed, and the visitor began to wilt under the continued scriptural attack. Before long, both men were on their knees. The engineer handed in his allegiance to Christ, and as he said "Good-by," he remarked, "I am no longer guilty of high treason against heaven's King."

Eighteen years later, the writer, at the close of a musical recital in an Australian city, was approached by a tall, heavily-set man. It was the engineer, still rejoicing in the knowledge of forgiven sin and saving grace.

This great personal worker saw to it that everyone in his own family circle was dealt with. He tells with great power, in one of his addresses on personal work,

of his efforts over a period of many years, to win his brother for Christ. In his letters he would draw attention to his spiritual needs, and would urge upon him the necessity of immediate and complete decision. Time rolled on, and the years slipped by, until the brother was laid low with an illness. Then it was that Dr. Torrey had the opportunity he had sought for so long. The brother was unable to leave the house. Dr. Torrey was able to thoroughly meet the arguments and excuses of his brother. After the difficulties disappeared and the problems were solved, spiritual light began to dawn, and both men were rejoicing in the decision of one, who for so many years had rejected his brother's invitation.

If further evidence were needed of the downright earnestness of this man as a soul-winner, one need but mention his own children. One by one they were definitely led, in their tender years, to the foot of the Cross. Mrs. Torrey, who was always equally active in personal dealing, shared with her husband the joy of seeing each child take a definite stand for Christ. Through the years, as the children have grown into manhood and womanhood, their lives have reflected, in a very beautiful way, the effect of the Christian teaching, and the scriptural admonition of parents, whose one objective was the winning of their children for Christ.

Dr. Torrey has discussed soul-winning fully in some of his books, but, while he taught others the importance of personal work, he was careful to practice what he wrote and preached. His books have been in-

strumental in leading great numbers of earnest workers out into definite personal work.

He was not spasmodic in this line of endeavor. He was at all times active in this work. Wherever he went, he did not wait for opportunity to offer itself, but rather sought the opportunity for himself. It mattered not who it was, if the evangelist was led to speak about his soul's welfare, he did not hesitate.

It was during a tour of India that one of his most difficult experiences in personal work was encountered. We were visiting the wonderful shrines of Southern India. Great towering structures, imposing in appearance, mysterious in their suggestion, marked these weird temples of Vishnu. Madura, in which city were these monuments of Hinduism, was a city of vast population. It was a veritable Mecca for the superstitious Hindu. To these sacred shrines they came in countless numbers to appease the wrath of the gods. Sad were the sights we beheld, as weary pilgrims burdened with a weight of woe, a stricken conscience or a physical infirmity bathed in filthy, scum-covered pools, hoping thereby to be cleansed and made whole.

Nearby sat a fakir, one of many such religious fanatics, in a most uninviting pool, trusting in his ablutions to gain the favor of the gods. At our right we noticed the halt, the lame and the blind, all groping in the utter darkness of their heathen superstition. And now a Brahmin priest approaches. He speaks respectable English and assures us that these religious devotees will all obtain eternal bliss. "Do not the Vedas proclaim it?" he asks, as Dr. Torrey seizes the

opportunity for personal work. The evangelist does not rely on man's word. He immediately quotes the Word of God, "But as many as received him, to them gave he power to become the sons of God." The Brahmin Sahdu hesitates as if failing to comprehend. Again the word of God is stated in John 6:37, "And him that cometh to me, I will in no wise cast out." Then followed an earnest discussion of the power of Christ. It was personal work at its best. It was a contest between God's Word and heathen philosophy. No definite decision was indicated by the temple priest. Dr. Torrey had sown the seed. He knew that the Spirit of God would do His office work of conviction.

While this man of God instructed others in soul-winning, his teaching was all based on experience. To him experimental knowledge was essential. He was always satisfied in his theological position and was even dogmatic oftentimes, but refrained from coercion in personally dealing with the sinner. The free-will agency of man was never impinged upon. The act of acceptance of Christ must be voluntary. His personal work method was simply that of acquainting the needy soul of God's plan of salvation He took nothing for granted in this work, but rather assumed that the one with whom he was dealing did not know the way.

This safe attitude was strikingly exemplified in one of the Australian gold mines. With members of the local campaign committee, Dr. Torrey was invited to descend a few thousand feet. Such an experience was relished. He donned the usual miner's outfit, and

the party descended. They alighted at a certain level and made their way along a narrow, tortuous drive. So low was this passage the party was obliged to stoop considerably to negotiate it. Soon a large open space was entered. It was aglow with the light of many miners' candles. A campaign song was sung, and, as the last verse was being rendered, one of the miners dropped on his knees on the quartz. Old memories had been revived as they sang,

"Friends will be there, I have loved long ago."

The old miner was immediately transported to the old home scenes twelve thousand miles away. He remembered a promise made to his saintly mother in bygone years. The evangelist was soon at his side. Step by step the hardened sinner was led until he realized that God's love was manifested in the sacrifice of Christ. The way of life was made so clear that the miner found no difficulty in its acceptance.

Dr. Torrey, in his personal work, never presumed on the possible knowledge of the seeker after truth. And yet, there was at times a touch of genuine tenderness in his mode of dealing with the unsaved. During his memorable campaigns throughout Great Britain, a feature of the work was the Saturday midnight service. This was specially arranged for the benefit of the denizens of the saloons, or, as they are termed, public houses. These iniquitous places, strewing wreck and ruin, closed at 11 P.M. Carefully instructed bands of consecrated workers were located at strategic points, and, as the drink-besotted victims emerged,

they were encouraged to form into line and march to the great hall in which the service was to be held.

Arriving at the auditorium one beheld a veritable pandemonium. Men and women in all stages of intoxication, voiced their views upon many subjects in general and religion in particular. It seemed as if chaos must reign supreme. The great choir of twelve hundred voices sings an old time song. Strangely enough it becomes a prime favorite with the howling mob. In full fortissimo tones the refrain rings out: "Where is my wandering boy tonight?" Gradually the tone is lessened until it becomes a whisper. And, as the singing softens, the raucous laughter and jest of the brain-befuddled revellers decreases, some fall asleep, others sober up. Over and over again comes the strain of the song. It is doing its appointed work admirably.

Dr. Torrey sits with folded arms quietly waiting his time. Now, as an almost imperceptible echo the refrain seems to haunt the assembly, seven thousand drink addicts are hushed. The preacher rises to proclaim the only message of hope that can meet the needs of such a motley aggregation of broken earthenware.

He must be brief and direct. No room for philosophy here, for he faces a cosmopolitan array of human derelicts. He does not quote any ancient Grecian scribe, nor does he give the result of the latest consensus of scholarship. Here are souls for whom Christ died. Never was a greater urge upon this champion of the gospel to reveal God's one and only

plan of salvation. The message ends, and, in comparative quietness, several hundred hands are raised for prayer. The invitation is more explicitly explained and the poor unfortunate victims of Satan's power surge forward. Beside each anxious soul sits a qualified personal worker. The audience is dismissed, but several hundred linger on in the hope that some further crumb of spiritual hope may come their way.

Dr. Torrey, meanwhile, is accosted by a half-crazed drunkard. "I want to fight you," said the drink-cursed one as he displays two fists of unusual proportions. Well it is for him that his challenge is made to a regenerated saint, for, in his unregenerate days, the preacher could well boast of unusual fistic ability. "We shall pray about the fight first," comes the adroit suggestion as sinner and saint fall to their knees. Tenderness marks the kindly dealing of the evangelist as he points the man to the Lamb of God that takes away the sin of the world. Gently he soothes the sinner's pent-up nerves. The desire to fight vanishes into thin air and before very long the one who came to scoff remains to pray. They rise from their knees, the one with faith fixed in a new-found Saviour, the other with gratitude towards God for His marvelous provision for a hopeless, helpless sinner. What else could be offered in such a case of dire need? Will power was gone, self-respect an unknown quantity, sin rampant in the life of this maudlin drunkard. No man-made substitute for the gospel could avail. Like Peter of old this man was regenerated and made

whole, not by any process of philosophical thought, but by the power of the Spirit of God accompanying the simple Word of God.

One of Dr. Torrey's cherished texts was literally fulfilled in his own experience in personal work. In James 5:20 we read: "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Chapter VII

EXPERIENCES IN EVANGELISM

WORLD-WIDE evangelistic work brings in its wake many strange and unusual experiences. Some of these are amusing, others very serious. All of them are unrehearsed, and in them the element of surprise usually figures.

The great London (England) campaign was at its height. The noonday meetings were in progress in a large chamber of the Cannon Street Hotel. Hard-headed business men, from the heart of London's great financial center, were listening, with rapt attention, as Dr. Torrey spoke on the subject, "Why I believe the Bible to be the Word of God." The address was well under way, when, evidently at a given signal, two men arose simultaneously, one in the small orchestral gallery behind the speaker, and the other in the center of the auditorium. Both began speaking. They were questioning a statement made by the preacher. He stopped and hesitated but a moment. The audience wondered what the outcome would be. Ignoring the man behind him, Dr. Torrey addressed the one who rose in front. Pointing a finger at him, he asked, "What is your name?" The man evaded the query, and continued to question the preacher. Once again came the Doctor's query, "What is your name?" The man wavered a little, and Dr. Torrey continued, "Gentlemen, this man is ashamed of

his name, and I am ashamed of him." The interrupter subsided into his chair. Meanwhile the man in the gallery thought it wise to keep quiet. But the speaker had not forgotten him. Turning sharply around, he asked, "Are you ashamed of your name also?" This closed the incident. The meeting proceeded without any further untoward happening.

Opposition was a real relish to the evangelist. He faced his opponent unafraid. His unbounded confidence usually silenced his unhappy critic. Sometimes during a question box period, some unsuspecting infidel would launch a verbal attack. Dr. Torrey was always a master of such situations. In one city, a questioner sought to ridicule the preacher. Before an audience of men at a midday meeting, Dr. Torrey was answering questions. Some of these were sensible, some foolish. The atheist propounded his threadbare question. The infidel tried to trap the man of God. After dealing with several queries, the evangelist said, "Here is an interesting question. Listen to this, 'Seeing you claim to be so much like Christ, will you kindly tell us if you can walk on water?'" The crowd laughed, and as the merriment ceased, the speaker said, "Yes, I can walk on water . . . (a long pause) much better than I can on whiskey." This sally brought forth a burst of applause that continued for some time.

Humorous situations in his evangelistic enterprises often served a good purpose. Once in a while an interrupter scored a point. We were in a New Zealand town for only three nights. The services were

held in a disused drill hall, which was far too small to accommodate the crowds. A few young men had climbed on the roof and had gained a vantage point near some skylights. The message was being delivered, when one of these youths imitated an Australian laughing jackass. It disconcerted the evangelist, and he stopped his message and asked, "Where is that jackass?" Immediately a voice floated from the skylight, "On the platform." Maybe Dr. Torrey thought in that case, "Least said, soonest mended." He proceeded with his sermon without further interruption.

He did not hesitate to correct a fault in any of his workers. An experience of correction comes vividly to mind. The great campaign in Atlanta was scheduled to begin on a Sunday. The writer traveled from Philadelphia to the Southern city by way of Virginia, stopping for a few days on the way, to visit friends. Arriving in Atlanta, he went to the hotel, and at noon on Sunday met Dr. Torrey in the dining room for lunch. Just before the meal commenced, Dr. Torrey said: "At what time did you arrive in Atlanta?" The writer sensed trouble in the air. "It was quite dark when I arrived here," came the reply. The evangelist was not satisfied. He continued, "At what time did you arrive?" "As a matter of fact, I arrived much later than I expected to," was the evasive answer. Dr. Torrey was becoming impatient. He always employed direct methods in his dealings with others, and he expected the same of them. "You arrived in Atlanta on the Lord's day," he said, as his gaze searched the soul of the musician. There was no reply and the

speaker continued, "Never let that happen again." The meal continued in silence.

The campaign was great in every respect. It was scheduled to close on Sunday night. The writer decided to go to the train to say good-by to Dr. Torrey just before the train left. At 11:40 P.M. the Pullman porter was encouraged to open the window so that the departing evangelist could receive a farewell greeting. Soon a voice was heard coming from the Pullman car, lower five: "Good-night, Bob, we shall see you at the birthday party in West Philadelphia on Tuesday." With his watch in his hand the musician replied: "Good-night, Doctor, I hope you will have a good journey, although you are starting on the Lord's day."

On Tuesday morning musician and preacher met. In fear and trepidation the former entered the study. No sooner had he entered, than the great evangelist offered his hand, saying, "I want you to forgive me. I took you severely to task when you arrived in Atlanta Sunday morning. I am equally guilty and ask your forgiveness. I have asked God to forgive me. It will never happen again." We were both broken up. We had prayer together and arrived at an understanding and appreciation which deepened through the many years of privileged association that followed.

In nearly every city great curiosity was aroused in the minds of certain inquisitive people as to the church affiliation of the evangelist. In one instance some one sent a question to the platform. "I have an inquiry," said the preacher as he rose to deliver his sermon. There was a twinkle in his eye as he read:

"Will you be good enough to tell us what church you belong to?" His reply was amusing, if not informing. Without a moment's hesitation he replied, "I am an Episcopaleopresbygationalaptist." The audience gasped, then broke into applause.

An unexpected disturbance never fazed the evangelist. He had perfect control over himself, a fact which was well illustrated in a huge evening service in the Royal Albert Hall, London. The vast congregation was listening intently. The sermon was nearing its conclusion, and the spiritual tide was at the full. Dr. Torrey had enumerated several points in his discourse and had reached the final division. At such a time it was essential that no interruption of any kind should intrude. Three rows from the front in the arena, a colossal man arose, worked his way along the row and with deliberate tread stepped down the long aisle toward the exit. Not only did his feet resound, but it so happened that his heavy boots creaked unmercifully. The speaker stopped as the man, unmindful of the disturbance he was creating, continued his long ponderous walk. He was almost at the exit when Dr. Torrey, without evident signs of exasperation, thundered out, "In our country creaky shoes indicate they are not paid for." The crowd, in typical English fashion, enjoyed the remark. The message was brought to a close, the incident forgotten, and several hundred people publicly accepted Christ.

This faithful messenger of the gospel rarely gave an opportunity for his audience to smile at him. His set ways and his pre-arranged messages acted as a safe-

guard in this respect. On one occasion, however, he did raise a laugh on himself. It was in Dublin, Ireland. The campaign in the Metropolitan Hall was at its height when the evangelist rose to deliver his address. Possibly the memory of some typical Irish bull was in his mind. At any rate he said, unwittingly, "Before I speak I want to say something." The people thought it was said purposely and they laughed outright. The preached looked confused at first and then whispered to the writer, "Bob, what did I say?" Without thinking I replied, "Nothing." "Then why are they laughing?" he inquired, as the hilarity subsided. There was no time to explain the matter, but at breakfast the following morning he enjoyed the explanation.

Criticism of his message or of himself affected him as much as "water on a duck's back." But if he overheard any one giving vent to caustic remarks, he did not hesitate to join in the discussion. This is precisely what happened in a Yorkshire city. At that time the city was a hot-bed of higher criticism. A certain minister was the leader of an ultra radical group. Their position was pronouncedly Unitarian, and their hostility toward Dr. Torrey was not only evidenced, it was flaunted. The first noonday service of the series drew a small audience comprised mostly of carping critics. The evangelist launched into his masterly series of addresses on "Why I believe the Bible to be the Word of God." His message was, as usual, constructive. Unless occasion demanded it he spent little time in tearing down another's structure. He was intent on building up the temple of eternal truth. The

short service had ended, and, as the handful of people left the building with Dr. Torrey bringing up the rear of the procession, his over-alert ears caught a phrase from the man immediately in front. "Torrey is fifty years behind the times in his theology." It was an opinion never intended for his ears. Touching the speaker on the shoulder, the evangelist remarked, much to his surprise, "Is that so?" Then ensued a spirited discussion in which Dr. Torrey preached Christ. The crestfallen critic had met one who was more than a match for him.

Often did this great exponent of evangelism refer to his experience in an Australian city when he accepted an invitation to a dance. In one of his sermons he made some denunciatory remarks concerning this pastime. A local dancing club took him to task for his statement, and went so far as to dare him to attend one of their functions so that he could see the unreasonableness of his condemnation. He gladly accepted the invitation. Nor was he any stranger on the dance floor, for, as a young student at Yale, he was regarded as an expert dancer. At the ballroom he was courteously received and was escorted to the platform, from which point of vantage he could enjoy the spectacle. They began to dance. It was evident that the waltz was not being danced in its usual form. Gradually the couples showed signs of embarrassment, and in a very few minutes the dancing ceased. The officials of the club hastened to explain to the distinguished visitor that the couples had misunderstood the pre-arranged plan. Dr. Torrey rose, Bible in

hand, announced a text and preached a strong gospel message. The audience gave a respectful hearing. It was the end of that dancing club.

Thus it will be seen that the evangelist had a rich variety of experiences in his world-wide work. Much might be written of his great work among the university students of Oxford and Cambridge and at the great universities in America. One delightful experience comes to mind in this connection. During the great three-months campaign in Philadelphia an invitation came from Princeton to meet the student body. At that time Dr. Woodrow Wilson was the chief executive of the University. A group of spiritually-minded students approached him with the suggestion that the great evangelist should bring his message Woodrow Wilson assented with several reservations Never can one forget the power of the message delivered to those students. Dr. Torrey feared no man. He favored none. But, with the college chapel packed, he addressed professor and student alike. His pronouncement was simple, but it established the faith of many students in the Bible as the Word of God.

Few ministers could maintain his high standard of evangelistic messages over lengthy periods. In one city the campaign lasted three months with an average of three services daily for six days each week. This called for a great variety of sermons, each one of which must be powerful. The preacher necessarily was obliged to conserve his material so that the high water mark in subject matter, illustration and delivery would be maintained.

Any unexpected change in the order of his messages caused him some concern. The long series of meetings was drawing to a close. It had been a triumphal season. The trophies of grace were very many. The armory was packed to suffocation night after night. The associate workers were becoming weary, so much so, that the writer felt the need one evening of some fresh air. The song service had accomplished its spiritual purpose and Dr. Torrey mounted the few steps leading to the elevated improvised rostrum. As he did so the pianist left the piano and noiselessly stole down the choir steps and was soon outside. The fresh air was a welcome relief. It seemed to put new life into the musician.

Timing the sermon to a minute he returned to the platform under cover of prayer. By the time the speaker had finished his short after-sermon petition, the pianist was ready to play the accompaniment for the customary gospel solo. Dr. Torrey descended as the soloist ascended. He walked over to the piano, a Bible under his left arm. The solo had commenced. The attention was wonderful as the rich tones floated through the building. This mattered little to the evangelist at that moment for he had a word of admonition which must be said immediately. Pointing his fore-finger at the musician and gazing at him with an X-ray suggestion, he said in accents audible for some distance, "When I get up to preach, it is no sign for you to get up and walk out." He then moved over to his accustomed chair and sat down. The choir was amused but the solemnity of the moment

prevented outright laughter. The song leader beamed a sympathetic smile while the pianist continued with his accompaniment, wondering how soon he would be obliged to book his passage for Australia.

The following afternoon an unexpected thing happened. A few thousand people were lustily singing. It was fifteen minutes before the scheduled time to start the service. The unfortunate incident of the previous evening had been pigeon-holed for later attention. Dr. Torrey arrived on the platform and straightway headed for the hard-working accompanist. Again the guilty conscience of the Australian musician was aroused. He quite expected to hear the death knell of his doom sounded. Determined to stand his ground he awaited the sentence. Just then a smile appeared on the stern face. The minister of grace became gracious. Leaning over, Bible under his arm as usual, he said, "Bob, I want you to give a ten minutes talk." It was as a cooling zephyr in an equatorial atmosphere. For a moment the song writer was nonplussed. "But what shall I say?" he demanded as he felt the barometric pressure improve.

"Tell them your experience. They have heard you play and have sung your songs. The people will appreciate a word from you." It was so unexpected. Possibly the evangelist had realized that the composer's offense was not so grave after all. He revealed a marvelous change of heart as he arose and announced, "I want you to hear a few words from Bob." As the surprised Australian passed by he whispered to Dr. Torrey, "What is your subject today?

I want to say something in keeping with it." This idea met with instant approval for the evangelist was always most careful to preserve the continuity of his message. "What it costs not to be a Christian," came the happy reply. "And take all the time you like," came the parting injunction as the musician, entirely unafraid, mounted the rostrum. A sea of faces greeted him with a generous mead of applause. After a brief introductory word of appreciation, the speaker said, "This afternoon, friends, Dr. Torrey is going to speak on the subject, 'What it costs not to be a Christian'; and I want to say a few words in keeping with that important theme. In the first place it costs the sacrifice of peace. In the second place it costs the sacrifice of hope. In the third place it costs the sacrifice of joy. In the fourth place it costs the sacrifice of God's favor. In the fifth place it costs the sacrifice of Christ's acknowledgment. In the sixth place it costs the sacrifice of eternal life, and in the seventh place it means to perish forever." Thus was the complete outline of the afternoon sermon given. Not only so, the musician reviewed each point with two or three pointed sentences couched in the evangelist's exact language. He descended amid a burst of applause. Dr. Torrey stood looking around for Charles M. Alexander, his co-worker. Then one heard, "Charley! Charley! Come here! Put on three songs. He has stolen my sermon and I must get another one ready." Charley at this time was seated on the ill-fated choir steps up which Bob had walked the preceding evening only to receive a scathing rebuke.

Charley was convulsed with laughter. It took him a minute or two to climb up to the platform. The songs were sung and the preacher borrowed the message he intended to deliver the next day. Many a time in later campaigns, as we discussed the varied experiences of the work, this incident was resurrected. At such times the evangelist's comment invariably was, "That wasn't a joke; it was a theft."

Through all the vicissitudes of his strenuous labors this herald of salvation always kept the spiritual objective before him. Circumstances were stepping stones to greater opportunity for service.

PART TWO

HIS MESSAGE

Chapter I

ITS THEME

THE evangelism of Reuben Archer Torrey was in essence, in spirit, and in message, what it was in the days of the Wesleys, Finney and Moody. The need of the sinful heart of man has ever been the same, hence the theme of evangelism has never changed. It has Christ as its focal point. From Him radiate the various phases of divine truth. Evangelism has ever sought as its supreme objective the eternal salvation of the sinner by bringing him into vital contact with a willing Saviour. Its central theme was that which Dr. Torrey always preached. He never swerved one inch from the main track. His work, both orally and in print, proclaimed his fear, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

His treatment of the theme may be expressed as primary and secondary. First, he preached to bring Christ to the individual, then exhorted the individual to come to Christ. Well he knew that human reasoning could be of no avail in achieving this lofty objective. He was wise enough to know that spiritual results could come only from a spiritual atmosphere.

His theme was positive. Any man-made scheme of

reformation was a negation to him; hence he did not preach reformation. No matter how specious the argument for reformation might be, the preacher never forsook the simple gospel message. He bent all his energies in the direction of proclaiming Christ and Him crucified as the only hope of a sin-cursed world.

He never watered his message with sermons on purity. He was well aware that a mere moral crusade could be of no permanent, eternal value. His axiom was: "A stream can rise no higher than its source." Morality is unreliable. It could not eradicate the canker of sin. Therefore he never wandered into any course of lectures dealing with these things. He had seen too many evangelists lured from the message of regeneration to their utter ruin in campaigns of morality. He would not be thus side-tracked. To get the heart of man right with God by accepting Christ as his personal Saviour, was his constant aim. Then he knew all else would be right.

He spent no time scratching on the surface of things. His theme must be one that dealt with the heart. He firmly believed that "the heart of man is deceitful above all things and desperately wicked." Thus his theme must be the antidote for sin.

He relied upon his theme to bring people to Christ. He had no props on which to lean for support. He accepted the word of Christ when he said, "And I, if I be lifted up from the earth, will draw all men unto me." The vain philosophies of ancient seers could not supplant the two-edged sword of the Spirit. God in His infinite wisdom had provided a plan of salva-

tion, therefore human devices were but mockery. The theme of the Cross needed no apology. With Dr. Torrey the sacrifice of Christ was not an apology for sin. It was the one and only remedy. What though some mystic philosopher should arrive at a sublime view of God, should that entitle his vain wisdom a place in God's plan of salvation?

This evangel of light knew that the wisest utterance of the wisest worldly sage was not to be compared with the sayings of his Lord and Master. The test of Dr. Torrey on all substitutes for the gospel was the Biblical formula of 1 John 4:1-3: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world."

His theme did not include the teachings of Socrates, Plato, Seneca, or Aristotle. The word of man, conveying human opinion, could never be the vehicle of saving grace. Saul of Tarsus had a transaction with God. He received Christ and was regenerated by the power of the Spirit of God. Peter was a rough, uncouth fisherman with a sinful heart. He needed regeneration. Christ called and the fisherman responded. He had a definite transaction with God, by reason of his acceptance of Christ as his Lord and

Master. These facts were accepted in all their literal simplicity by Reuben Archer Torrey. They only served to strengthen his faith in the atonement and its efficacy. They were evidences of the grace of God which he advocated so ardently.

Dr. Torrey never mixed truth and error. He knew the Word of God. Nothing was included that was not tested by Scripture. His theme retained its force because it would admit of no false element. But he took care to warn believers of the peril of the many subtle cults which camouflaged error with a thin veneer of truth.

What then shall be said of the positive theme of this stalwart emissary of the gospel? His theme was that of verity. Facts alone could interest him. He based his faith on fact. He prayed on the basis of divine fact. Fiction never appealed to Dr. Torrey. He had no time for make-believe. Life was a serious business. The establishment of the right relationship between the sinner and God was far too important to admit of any waste of time, thought or energy. And he remained loyal to his theme because of his assurance that eternity was drawing nigh and immortal souls must be warned and entreated to hear the gospel and decide for Christ.

His theme never changed. With it he was content. He was occupied with a worthy task and he knew it. An eternal issue was involved and that sufficed. The latest findings of scholarship could not alter the fact of sin and its consequences. Hence he never digressed from his great objective. He possessed unusual con-

tinuity in thought and action. He could pursue his course with unerring judgment, and he would not relax his effort until the goal was reached.

His theme was thoroughly covered in his evangelistic sermons, indeed so much so that there was constant repetition. The knowledge of this fact led the writer to make a suggestion. The evangelist was in a campaign in Florida. It proved to be one of the last he was destined to conduct. Traveling from a nearby city, the Doctor was discovered at his hotel busy, as usual, dictating letters. Whilst he was very careful in his dictation one would always find at the foot of the letter the words, "Dictated but not read." He looked up from his work and with a cordial greeting extended his hand. In the course of our conversation, at an opportune moment, it was hinted that there was a great present-day need of a series of sermons dealing with prophetic truth. Guardedly the suggestion was made. The writer had so often come in contact with earnest Christians who were anxious to learn the spiritual interpretation of Biblical prophecy. He also knew that Dr. Torrey was a keen student whose knowledge of the Book could be used in prophetic studies to the untold blessing of multitudes.

"What is wrong with the message I have given all these years?" he asked in surprised tones. "Isn't my theme true to the teaching of the Bible?" Whilst it was admitted that these things were true enough, it was also indicated that in these times of innumerable "isms" believers needed the protection that can only

come from a thorough knowledge of and faith in the Word of God. "When God ceases to bless the message I am giving," he continued, "I will change it."

He was steadfast in his adherence to his theme. One could never doubt the sincerity of his purpose, and the steadfastness of his faith. Speculation had no place in his message. Theoretical religion alone did not satisfy. There must also be its experimental counterpart. He applied this test to all religious systems. In Benares, India, as we witnessed the horrible sacrificial rites performed on the banks of the Ganges, Dr. Torrey remarked, "By their fruits ye shall know them." Cause and effect must be analyzed side by side. When the blatant infidel swaggered by in an English campaign, after unsuccessfully challenging the evangelist, we were again reminded that "by their fruits ye shall know them." When the coldness and unfruitfulness of a certain modernistic church was brought to his attention, again he was wont to comment, "By their fruits ye shall know them." And it is equally true of his world-wide mission. His theme was abundantly justified by the results achieved.

He exemplified the value of his theme in his daily life. The fact of relationship to God in and through Christ was long since established. One of his favorite Scripture verses evidenced this: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." This blessed relationship was constantly enriched by unbroken fellowship. And this was his constant experience. In one of his addresses on "Why I believe

the Bible to be the Word of God" he emphasized the value of close contact with God. Raising his hands high in the air, with his Bible in one hand, he gradually brings both hands together as he repeats: "The nearer I get to God, the nearer I get to the Bible." He deplored the uneven experience of some Christians. Their relationship as "co-heirs with Christ" may have been of long standing, but they have allowed the world and its allurements to interfere with their fellowship. Dr. Torrey's theme was experienced in his own life by uninterrupted fellowship with God.

He propounded his theme with a view to the establishment of the faith of men. And it will be conceded that in this he was eminently successful. The encroachment of modernism and its destructive attitude to the Bible needed the constructive antidote of this theme. Dogmatism was but the statement of spiritual truth. The complaint of the theological liberals that "Torrey is dogmatic" had no effect on him. His vision penetrated the very heart of sinful man. His theme was the one and only remedy, therefore he must be true to his vow and preach the pure gospel of grace. And this was the grace of God manifested in Jesus Christ. It was a reality. God's favor to man in providing a "way of escape" was always his theme. Was not grace spiritual energy? Was it not the drawing power bringing all who will into fellowship with Christ? Was it not a divine provision of cohesive power? Did not the Apostle write, "Who shall separate us from the love of God?" Was it not the dissolving element, absorbing sin and its penalty and

"making all things new"? Was it not the Heaven-sent gift nurturing and nourishing the new life into spiritual maturity? How could Reuben Archer Torrey proclaim any other theme?

But just as he was honest in announcing the grace of God, he was equally denunciatory in his rebuke of sin. He did not differentiate in sins of so-called magnitude. There was for him no such thing as a little sin. All sin was rebellion against God. We were traveling in India. It was just at the close of the wet monsoonal period. Torrents of rain had fallen as we left Madras by train to complete the long, tedious coastal trip to Calcutta. We retired for the night only to discover in the morning that our train had taken a detour. The main line had suffered because of a few wash-outs and the change of route had taken us into the Deccan country. At 7:30 A. M. we arrived at Guntakal Junction, a railroad divisional point. The station-master was excited.

A small Hindu boy had been bitten by a snake. A rickety old shack was indicated as the scene of the snake-bite. We were requested to visit the place and look for the snake. Hinduism prevented the natives from killing it. We soon reached the place and found the boy in a paroxysm of agony. In a few minutes he expired. The snake had bitten him on the left fore-finger. Its bite was so tiny it suggested two pin-pricks. But its poison was so deadly that no antidote could check its fatal effect. "What an illustration of sin," remarked Dr. Torrey, as we later referred to the

incident. "Always small in its beginning but always fatal, unless it is checked by the grace of God."

His theme was God-given and God-honored. It provided the key to eternal life. Finality was always his objective in any undertaking. He never preached an incomplete sermon. He never could rest satisfied until its purpose had been served. And in dealing with his theme he knew that he was presenting the only message whose beginning and ending was God. It brought pardon to the sinner and satisfaction to the saint. It sounded a warning note for the erring one, and beckoned the believer on and up to a higher plane of living. It denoted the certain doom of the unrepentant sinner and with equal force sounded the note of victory for the child of God. It was iterated and reiterated without losing its charm or its power. It was the old, old theme that always had a freshness which brought joy and cheer. Possibly the devotion of Dr. Torrey to this theme is best expressed in the lines of one of his favorite hymns:

"Oh, could I speak the matchless worth,
Oh, could I sound the glories forth,
Which in my Saviour shine!
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes almost divine."

Chapter II

its scope

THE scope of the message of this valiant gospel warrior was as great as the scope of human need. Whilst he never surrendered to the conveniences of the modern trends in theological thinking, he presented a message so comprehensive that it met the spiritual need of his hearers and readers. Its range of topics never bordered on tradition. It contained no element of hearsay. Just as he invested his faith in the unbreakable promises of God, so he invested his energy in a fearless proclamation of the same. This champion of the old-time religion preached a message so great in its extent that it enabled him to wage relentless war on sin. And if it broadened out to reach and meet the need of the sinner, it was always narrowed to the confines of God's remedy for sin.

Practical in every detail of his life, Dr. Torrey was practical in his message. The limit of his theme was the limit of practical usefulness. His message was never out of the bounds of scriptural propriety. Such was its nature it was bound to conform to the Word of God. It was governed solely by the authority of, "Thus saith the Lord." Its scope included the whole Bible. He preached with undiminished faith the creative act of God as recorded in the first chapter of Genesis, and he emphasized the closing word of the

Revelation, "Surely, I come quickly." He dealt with divine revelation and attested his belief in divine inspiration. He verified the miracles recorded in both Old and New Testaments, and he studied the parables of our Lord. He proclaimed the fact of the Virgin birth of Christ, and with equal confidence announced His sacrificial death. He preached with power the resurrection and did not hesitate to herald the near return of the Lord.

The scope of the message necessitated much doctrinal preaching and teaching. The Christian to succeed must have scriptural foundation. Dr. Torrey emphasized the existence of God in very definite language. His sermon on the text, "God is," always brought sincere conviction. The omniscience of God was pictured in comparison with the appalling weakness of the human intellect. The omnipotence of the Creator was strikingly contrasted with the impotence of man. The magnitude of God was praised. The omnipresence of God was made real as he quoted the scripture, "Thou God seest me." The immutability of our heavenly Father was declared so that the change and decay of the world became increasingly apparent.

The moral attributes of God were not neglected in the message. He showed conclusively that the all-wise One should receive the worship that was His by right. The holiness of God was revealed in a dramatic way as the preacher quoted the vision of Isaiah recorded in the sixth chapter. In his quotation of this scripture he would shield his face with hands uplifted. He poured out his soul in agonized tones as he portrayed

Isaiah's experience. In dealing with the justice of God the relentless attitude of the Judge of the universe was set forth. Dr. Torrey knew for a certainty that there is no period of probation after death, hence he must acquaint the rebel against God with the undeniable fact that the present God of mercy must one day become the God of judgment. The justice of God is taught in His Word, therefore it must be preached. One could not listen to his sermon on "The Judgment" without trembling for the unrepentant sinner. Stern rebuke for sin and the warning of certain judgment marked this discourse.

But the justice of God needed the tempering suggestion of His mercy. The evangelist was glad to proclaim this attribute. At all times optimistic, he was glad to pay tribute to the hopeful message of God's mercy. His message was well-balanced. We have known of some evangelists who allowed local policy to dictate the message. Not so with the subject of this sketch. The only policy he knew was that laid down in the Word of God. The scope of his message had no artificial boundaries.

The message exalted Christ. His deity was never questioned, but was unreservedly accepted. Many were the proofs of this fact. The man Christ Jesus was recognized, but the second person of the blessed Trinity was revered. The eternal nature of Christ was preached and the atonement verified. The guilt of sin was acknowledged but the effectual covering of the atonement was proclaimed. The moving cause of redemption is the love of God. The procuring cause

of redemption is the substitutional death of Christ. The scope of the message must therefore include the atonement. Divine justice could be satisfied with nothing else.

Justification by faith received proper attention in the message. The evangelical significance of justification was stressed. By this is meant the acceptance of one by God, who is, and confesses himself to be guilty, and who repents and believes on Jesus Christ. The origin of justification is the grace of God, which disposed Him to provide a substitute for our sin. This substitute is the meritorious cause of our justification. What Jesus Christ did in obedience to the precepts of the law and what He suffered in satisfaction of its penalty, constitute the ground of our forgiveness or justification before God.

Saving faith as the essential to salvation was the basis of the preacher's evangelical appeal. He preached the need of regeneration through the application of the Word of God in the power of the Holy Spirit. There must be a change of heart. There can be no salvation independent of regeneration. All men are sinners by nature. The Scriptures declare that none but the regenerate can be saved. And Dr. Torrey clearly stated this position respecting regeneration.

The great scope of his message embraced the personality and work of the Holy Spirit. The need for sane scriptural teaching concerning the third person of the Trinity was ever before the evangelist. So much false teaching is abroad that unwary Christians lacking in Biblical knowledge have been swept into a

maelstrom of confusion. The desire of many people for an experience of ecstatic religious emotion never received the approval of this spiritual leader. The disgusting orgies of certain sects, practiced under the guise of Holy Ghost experience, met with his sharp rebuke. The unholy confusion and babel of tongues, all unintelligible and of Satanic origin, met with no sympathy from Dr. Torrey. The religious leader who practiced deceit in any way, shape or form, was not countenanced by him. The cloak of outward profession was not enough to blind his eyes to the serious error of any cult. His ambition was not to promote an experience of exultant temporary feeling, but to equip the believer with the power of the Holy Spirit for service.

Much might be written of Dr. Torrey's exhaustive treatises on many other great doctrines. He has enlightened many a mind regarding the nature and employment of angels. He has uncovered the arch-enemy of the soul, even Satan, and has proven time and time again the fact of his personal existence.

The scope of the message enabled him to present the teaching of the Bible as to the duties of the child of God. Submission to the will of God, study of the Word of God, testimony to the power of God, these are but a few of the requirements he emphasized. He found neither time nor inclination to deal with anything other than the message of the inspired Word of God. He declared the whole counsel of God and God set the seal of His approval on the message.

Whilst the scope of the message was so great, it was

never liberal in its teaching. His right to recognition as a scholar did not emanate from the publication of any immature theories. The scope of his message included only the great spiritual verities revealed in the Word of God. Dr. Torrey's knowledge of the Word of God was clearly shown in the great message he advocated. It was the knowledge gained through long years of unbroken fellowship with God. This fellowship constantly enlarged his spiritual horizon. He could penetrate the deep recesses of spiritual truth. He fathomed its depths because he relied on the illumination of the Holy Spirit.

The scope of his message never allowed him to add to the Word of God. At the same time it would not permit of any subtraction. His keen spiritual insight detected the subtle suggestions of the Evil One. The selfish unscriptural hankering of some sects for supernatural revelation and vision never received his approval. In a discussion of the amazing growth of many spiritual parasites, Dr. Torrey remarked in referring to one particular cult: "Did you ever hear of that sect before?" His face relaxed into a hearty laugh as the writer retorted: "That is not a sect, it is an insect."

His great message necessarily left a trail of blessing in its tracks. It was limited strictly to the bounds of evangelical orthodoxy. It was the platform of fundamental Christianity. It relied on no system of ethics, but rested firmly on the fixed, unalterable Word of God. Its scope was determined by God Himself.

Chapter III

its simplicity

THE message of Dr. Torrey, whether written or spoken, was marked by simplicity. Its ambition was never in the direction of rhetoric. It was never couched in flowery phrases the meaning of which might be ambiguous. It contained no abstruse figures of speech such as could becloud the issue. It never suggested any attempt to soar into realms of brilliant oratory. Simplicity was stamped on every statement. It was a purposeful style employed for a definite reason. He aimed at all times to make his message clearly understood. He dealt with a simple theme and was wise enough to deal with it in a simple way.

He avoided novelties both in the material used and the methods employed. He could not find anything new in theology, hence was satisfied to proclaim his message just as simply as possible. The person who looked for novelty in his books or utterances was doomed to disappointment. He regarded Christianity not as a progressive science, but as a system of objective truth clearly outlined in the Word of God.

This faithful servant of God realized the all-important need of the simple story simply told to a world in the throes of sin. The noisy discords of error urged him to simplicity in dealing with his theme. He disregarded the vernacular of others and stolidly held to his own form of speech. His vocabulary

sufficed for his purpose and in all his discourses he retained his individuality. The problem of sin required such drastic treatment as was made possible only by the employment of simple language. This man of God wasted no words. He sought to hit the target every time by using language so simple that the most ignorant sinner could understand.

The simplicity of his message was never more evident than in his exposure of the subtle philosophic errors of the day. This soldier of the Cross knew for a certainty that God had, in His infinite wisdom, given to certain men a divine revelation of spiritual truth. He literally accepted this fact and based his life work on it. Hence he must combat the spurious religions and false teachings of mortal man. Simplicity in speech and idea fortified by the infallible Word of God made the issue clear in the mind of the average person.

As an example of the simplicity of his message, we have only to recall his statement of the creative act of God as recorded in the first chapter of Genesis. He accepted the simple statement of this chapter. To him creation was no accident, it was a deliberate act of God. The evolutionary hypothesis was unsatisfactory to him. The omnipotence of God together with His omniscience ruled that theory out. "But," as Dr. Torrey would argue," supposing this theory of evolution from a germ were true, there must have been a Creator of that germ." The argument of design was one of many he used with telling effect. And, withal, he simplified the statement of his position so that

even "the wayfaring man, though a fool, need not err therein."

The simplicity of his message was in keeping with the simplicity of his faith. And this was strengthened by exhaustive study along scientific lines. Seldom was a teacher and evangelist better equipped to meet the strong tide of Biblical criticism than this hero of the faith. The clarity of his statement, made possible by its simple language, was more than a match for the cunningly devised fables of man.

He imbibed freely and constantly the simple language of the Bible. It was his satisfying text book, and moulded his character so that even his mode of expression was regulated by its simple style. The doubt of the cynic held no terror for him. The smattering of philosophy exploited by some men, failed to ensnare this keen Bible student. He had learned to simplify every theological idea. The superfluous language of the critic was wasted on Dr. Torrey. His direct, plain statement of Scripture offset every subtle attack on the Bible.

This preacher's simplicity was reflected in his honesty. The man who accepted a position because of his supposed theological position and later revealed an opposite attitude was regarded as dishonest. His unchangeable position was that of conscientious honesty in his relationship to all religious associations. He was honest in his business dealings. Integrity was interwoven into his very being. Nothing appalled him more than a dishonest change of theological front.

To him it was a tragedy that any professed preacher of the gospel could lose his first spiritual love. Such an one was discarded. Treachery he would never countenance. Treason was unpardonable. He was imbued at all times with a lofty motive and a noble ideal whose chief characteristics were simplicity and honesty.

Compliments never affected Dr. Torrey. He was beyond the adulation of the crowd. But it could never be said of him that he received the unstinted praise of men. His simple statement of man's sin and God's judgment so aroused the conscience that the guilty sinner was apt to utter a tirade of abuse. The scriptural injunction, "Woe unto you when all men speak well of you," could never apply to him. He regarded his Christian life and ministry as a covenant-binding agreement with God to do His will in all things. His life was a preparatory school for an eternal period of service. He simply believed that if he abode in the will of God his message would automatically produce results.

The simplicity of the message was revealed in his method of dealing with converts in his evangelistic campaigns. His invitation was always simply stated. It was clear and direct, given without undue urging. Men and women must of their own accord submit to the will of God. There are no conscripts in the army of the Lord. Dr. Torrey realized this and would never try to coax people into the kingdom of God. His faith in the convicting power of the Holy Spirit

was such that the application of pressure in seeking decisions for Christ was out of the question. If the Word of God under the power of the Spirit was insufficient, the evangelist was well aware of the fact that any further word on his part was useless. Such a word would be dishonoring to God.

The simplicity of this method precluded a wholesale, indiscriminate card-signing crusade. Reuben Archer Torrey was primarily interested in the completion of the body of Christ. What concerned him was a definite, abiding work of regeneration. His question was simply stated: "Will you here and now accept Jesus Christ to be your Saviour, Lord and King?" And there was no deviation from it. If no one responded he did not become panicky and resort to various useless tests with the audience. He was content to leave the message with God. The responsibility of rightly dividing the Word of truth was the sole concern of the evangelist.

The simplicity of his message gave him absolute freedom of speech. He was never fettered by the religious vogues of the day. He could well afford to defy them. He steadfastly declined to embroider his message with the vague propositions of ever-changing science. These things are transient and as such find no place amongst the eternal verities of God. He was not cumbered with the flimsy web of speculative theories. Complex propaganda was foreign to the simple message he proclaimed. The simple doctrines of Paul were enough for this messenger of the Cross.

His theological position was not concerned with external appearance but was vitally centered upon internal need. If he was not regarded as being progressive it mattered not. He had a life-giving message to preach and that meant real progress. His thinking was not colored by any school of thought. It was tinged only by the crimson stain of the Cross. Simplicity marked the man in every detail. Bible facts, historical evidence, profound conviction—these in simple, yet invincible array, provided the basis of the evangelist's successful ministry.

Just as the greatness of all art lies in its simplicity, so was this herald of the Cross great. Simple in his appeal to forsake sin, he was likewise simple in his condemnation of the same. At times he resorted to a simple statement of the Bible which went with unerring aim as a dart of conviction. He gauged values by comparison. The weight of an argument against the Bible was determined by the counterweight of the statement of Scripture. He simply accepted God's Word as an explosive, which must, in the power of the Spirit, devastate any domain of sin. He never underestimated the divine prerogative of the Holy Spirit as God's appointed agent to produce conviction of sin. He clearly understood that his commission was simply and solely to preach a complete gospel.

Reuben Archer Torrey was not afraid to simplify the teaching of the Word of God. The great blessing attendant upon his long ministry testifies eloquently

to the fact that when he prayed, God heard and answered, and when he preached the people heard, understood and responded.

Chapter IV

its power

THE Royal Albert Hall, London, was taxed to its utmost capacity, with a great surging throng of people. The arena, the tiers of private boxes, the gallery and the capacious balcony were all crowded with a varied, interested audience. The attraction was no great operatic or world-famed concert artist. It was one of a lengthy series of evangelistic services, in which the simple, unadulterated gospel of the Lord Jesus Christ was being proclaimed. The sermon was preached from the text, "The hail shall sweep away the refuge of lies." It was an oft-repeated sermon, but the power was ever the same. Stolid Englishmen listened, some with critical ears, others more sympathetically. The invitation for decision for Christ was given. It was always given in the same identical language. For a few moments there was silence. No one moved. The invitation was repeated as everybody sat up. No heads were lowered. Soon a man arose. "God bless you; remain standing," said the preacher. Others took courage and stood until over three hundred men and women were on their feet. "Step to the front." It was a command rather than a request. And they came. Conviction of sin was evidenced. They were all personally dealt with by trained workers. Later they arose and made public confession of Christ. It was a service of remarkable power.

Turn, if you will, to the antipodes, and we find the same marvelous spiritual power evident. The scene is in Tasmania, an island of rare natural beauty, with verdant fields and rolling pasture lands, with beautiful rivers and inspiring mountain peaks. We find ourselves in a large hall in the city of Launceston. The place is poorly ventilated and at the same time greatly overcrowded. The sound of the sweet choir voices is hushed. Dr. Torrey is sounding out the gospel message he so dearly loved to preach. A noise of shuffling feet creates a minor disturbance in the rear of the audience. It is a prearranged effort to upset the service. A policeman, trained to serve and protect the public, without the expectation of graft, moves quietly and lays a powerful hand on the offender. He is unceremoniously ejected. The discourse ends and the usual invitation for decision is extended.

Again we hear the shuffle of heavy feet shod in rough hob-nailed boots. This time the policeman remains inactive. A great bulky figure elbows his way into the main aisle. He walks somewhat hurriedly to the front, grasps the preacher's hand and exclaims in tones of conviction, "I want Christ." He kneels at the nearby bench and a tactful worker explains the way of salvation. Soon the huge frame shakes as deep conviction expresses itself. The submission is complete, and this conspicuous mass of humanity, later with calm but joyous expression on his countenance, makes public confession of Christ as his Saviour, Lord and King. Who is this towering giant thus made

humble by the grace of God? None other than Jim Burke, at that time the champion pugilist of his country. And again we are conscious of the presence and power of the Holy Spirit.

The message was accompanied with great power. It was not fanaticism, it was the quiet, effective working of the Spirit of God. Seldom was there any unusual outburst of emotion. Usually the power manifested itself in thorough conviction of sin, leading to a definite acceptance of Christ.

Any demonstration of emotion that ended in self was deprecated. Dr. Torrey's preaching never led in that direction. His work needed no padded chambers wherein the over-joyous believers could indulge in frantic demonstrations. He had no tarrying meetings in which a flight of imagination was mistaken for a vision. The power of his meetings always evidenced itself in prompting sinners to get right with God and encouraging saints to get out and win the lost for Christ.

Nor did the power of his message develop sudden spasms of speaking in tongues. He knew only too well that apostleship and discipleship were distinct offices, each with its definite delegated privileges and duties. He was thoroughly conversant with the teaching of the Apostle Paul in the first epistle to the Corinthians. His study of chapters 12, 13 and 14 cleared the ground for him just as it will reveal the mind of God to any serious, unbiased believer. In chapter 12, Paul describes the spiritual gifts of the body of Christ for ministry and worship. The next chapter suggests

the love which alone gives the ministry of these gifts any value, while in chapter 14 we find the ministry of these gifts regulated as to their order. And the reference is only to the primitive, apostolic assembly of saints.

Dr. Torrey was well balanced in his interpretation of Scripture. In spiritual matters he would never argue that "where ignorance is bliss, 'tis folly to be wise." He constantly prayed and worked on the basis of the promise found in James 1:5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Hence in his message there was power. He required no evidence of the gift of tongues to seal his work. He accepted the teaching of Scripture as clearly outlined in 1 Corinthians 14:1-19, also verses 27 and 28. Here it is expressly stated that tongues and the sign gifts are to cease and meantime must be used with restraint, and only if an interpreter be present.

He believed that in the primitive church there was liberty for the ministry of all the gifts which might be present, but for prophecy more especially. Hence his message conformed to the precepts of the Word of God and to this fact may be attributed much of the power of his message. But there were other power-producing factors.

Not only was his message saturated with the Word of God, it was prepared in an atmosphere of prayer. He was not dependent on his associates for power.

True it is that in his world-wide work the music was

an undeniable feature of tremendous value. The great choirs, wonderfully organized by consecrated musical people in the various cities, were a powerful factor in the service of praise. Never was there more refined rendition of the gospel in song than that produced under the musical leadership of Dr. Torrey's musical aid, Charles M. Alexander. Congregational singing was never more hearty than in those compaigns. The mere phrasing of songs, old and new, revealed at times a delicacy in tonal quality that could ordinarily only be expected from the sensitive vocal chords of a perfectly balanced choral society. Every musical feature had its place. Furthermore, Dr. Torrey had the unusual advantage in his work with Mr. Alexander of spiritual harmony and agreement.

His message was powerful at all times. It was not dependent for its dynamic force on any human factor. We have witnessed its triumph under unfavorable conditions. Any message buttressed by the prayers of multitudes of people in various parts of the world must succeed in its mission. Dr. Torrey pinned his faith in the preaching of his message to the promise of God announced in the text, "My word shall not return unto me void." Such an attitude was a source of power. He practiced faith in his preaching because he knew that God would honor such implicit confidence.

The message gained force because of its direct appeal. There was no scattering of ideas or thoughts. And the appeal was the logical outcome of the attitude of trust. The target challenged the marksman who

understood that straight shooting was essential. There was no waste of energy, spiritual or physical in his message. No devious routes were followed, but every time the message followed a direct line. And it gained momentum as it went on its God-appointed way.

The message was delivered through a clean channel, an essential to its real power. The evangelist lived a life above reproach. No finger of scorn could be pointed at him. His actions never brought him into ridicule. The power of his message was the same power that controlled and energized his life. He lived on a high plane, thinking noble thoughts, acting on the impulse of spiritual ideals.

Dr. Torrey preached a powerful message in the power of the Spirit of God. It was the dynamic of a Spirit-filled life that will last, in its blessing, through all eternity.

Chapter V

ITS PRESENTATION

THE message of Reuben Archer Torrey was always presented, as might be expected, in definite, easily understood language. Figures of speech were rarely used. Allegory was out of the question. Metaphor served little purpose. The nature of his message called for simple yet dignified presentation. He curried favor with no man in his message, hence its presentation was devoid of platitudes. He hurled condemnation at sin, but bore no malice either in material or tone. Blistering scorn characterized his exposure of all satanic agencies, but beneath and behind it all, he hoped that the grace of God would do its mighty work.

His message was never presented in a flippant manner. Such a possibility was foreign to him. He was at all times refined with an inherent dignity. He would never countenance irreverence. In his rebuke of such conduct, his voice was not attunable to gentleness. His reprimand was severe, and the severity of tone became more acute by his look. Conscious at all times of the sacredness of his commission, he insisted on the respect of others for the message of the Word. And he spared no man's vanity and bent to no one's desires. He forged straight ahead.

In his presentation of the truth, he betrayed no penchant for abuse. Fearlessly he attacked sin, but he

could never be charged with uttering a personal tirade of abuse. In a conversation in a certain city, reference was made to an evangelist who made it a habit to bitterly attack all preachers who disagreed with him. Dr. Torrey expressed pity and remarked, "He cannot last long in the work if he continues that sort of thing." The subtle working of the enemy in sidetracking any message of grace was carefully watched. Such an attack was doomed to failure.

The message was never presented in a way to attract attention to himself. And in this matter this evangelist might be profitably studied. The glamor of publicity did not concern him. He did not indulge in sensationalism in any form. He would not resort to any cheap advertising method in order to draw a crowd, nor would he disgrace the gospel by any cheap presentation of it. He did not stoop to superficial appeals. The gospel theme was too lofty to be besmirched in the mire of sensationalism. With an abiding conviction that men without Christ are lost, this preacher of the gospel could never stoop to the despicable level of commercialized sensationalism. He was no ranter of grandiose phrases or ill-considered sentiments.

Nor was his presentation marked by extravagant statements. Honesty was a characteristic, ingrained and inborn. It was written in his features, it was practiced in his life. He was sincere in purpose and honest in statement. He exhibited this in presenting the gospel.

In presenting his theme, this tireless crusader adopted no ludicrous poses. His manner was free from flamboyant posturings. He was never swayed by sentiment nor moved by the admiration of man, hence his message was presented in a natural, unassuming manner. He would placate no one, but would preach in a way calculated to please God. Here was no condonation of sin. He regarded sin as a grim monster which would crush the life out of its unfortunate victim. Thus it required sincere handling, not with the inane imaginings of an elusive philosophic code, but with the death-dealing dynamic of the Word of God.

One outstanding quality of Dr. Torrey's presentation of the gospel was its sincerity. Whilst he was free to admit that it was possible for people to be sincerely wrong, he knew that he was sincerely right. In one of his sermons he tells the story of the "S.S. Duncan Dunbar." The vessel was plowing its way through the rough sea on a dark, stormy night along the Australian coast. Suddenly a light appeared on shore. The captain, evidently dubious as to his exact position, thought it was the South Head light at the entrance to the beautiful harbor. Accordingly, he changed his course and headed for the narrow entrance. Soon another light appeared. This he mistook for the North Head light. His course was well defined. All that was necessary was to steam ahead. Unexpectedly the crash came. His ship was wrecked on the protruding rocks. The captain had miscalcu-

lated his position. He was sincerely wrong. The loss of life was appalling. His sincerity was of no avail. Dr. Torrey evidenced sincerity in his presentation of the truth. That he was sincerely right is abundantly proven by the trail of blessing ever attendant on his preaching. Whilst the wreckage of false "isms" is strewn along the shores of eternity, the multitude of the salvaged souls brought to Christ through the life-giving message of a sincere man, will be exultant in praise of the Lamb for sinners slain.

Orderly presentation marked the evangelist's discourses. The firstly, secondly, and thirdly continued with unabated regularity. The work of God allowed no confusion. It must be orderly. The creative act of God was orderly. The cosmos of God's universe was His pre-arranged plan. The chaos of today had its inception when sin entered by man's act of disobedience. The natural realm reveals order in design and repetition. The heavens declare the glory of God in the orderly configuration of the constellations. The telescope verifies the orderly precision of the planets. The microscope confirms God's orderly plan in the most minute organisms. Dr. Torrey regarded these phenomena. His conception of God was orderly. The plan of God sought the elimination of disorder. Chaos is satanic both in origin and development, therefore it requires the orderly message of the gospel to negative its ruinous influence. All this requires an orderly presentation of the remedy for sin and its chaotic consequences. Hence the preacher was jealous of the orderly manner in which his message was presented.

It was a logical presentation. The first step aimed at the establishment of confidence in the message. Gradually the sequence of thought was developed to bring the mind of the people to a point of reasoning. The evangelist was scriptural in his logical method. "Come and let us reason together, saith the Lord." And this was precisely Dr. Torrey's method. It was simply a case of cold, logical reasoning. But it differed vastly from a lecture or debate in that the logic of the message was the logic of the Word of God. There was no attempt to coerce others into conformity with his viewpoint, but rather a desire to present the eternal truth of God in a way which would allow of no defeat.

It was a thoroughly dependable presentation. One never felt uneasy as he listened to this gospel messenger, for fear he would wander off into some "ism" or "ology." He announced his text, and with clock-like regularity propounded the theme and completed his message. Evangelism has been seriously handicapped by some who have dismally failed in their message because of its unreliable nature. There was never any other theme but the teaching of the Bible for this proponent of truth. How often have we seen the evangelistic campaign of others ruined through the mixture of the message. Some fad or fancy, captivating for the moment but of no spiritual import, has caused a speaker to side-step with disastrous results. Reuben Archer Torrey was never thus involved. He lived close to God in untrammeled communion. This was his sure safeguard. In his proclamation of

the whole counsel of God, he was sure to stay on the main line. This witness for the truth knew God and was fired by one great aim. That aim was to bring men to Christ. Is it any wonder that his presentation of the message was always dependable?

Thus it was that he set forth the truth without variation. The fantastic vagaries of immature thinkers had no fascination for him. He had a distinct method of presentation, and he adhered to it. He spurned any advice suggesting a change, nor would he seek any opinion in the matter. He counted any change of method both unwise and unnecessary. Thus it was that the issue was never befogged. He presented a unified message. There were no incomplete ideas. His audience was led step by step to finality.

He was not concerned with the manner of presentation by others. His method satisfied him; he believed it was well-pleasing to God, and that was sufficient.

His presentation of the message revealed the power of the double testimony, the testimony of the Word of God and the testimony of human experience. His sermons were the more easily absorbed because of this. His order invariably was that of a proposition supported by Scripture quotation, followed by a striking incident from his own wonderful experience. Throughout the years he followed this order. It was almost mechanical in its operation though it was always charged with the dynamic force of spiritual energy.

We were returning to his home one evening during a campaign in a Pasadena church. After riding

quietly along for a few minutes, Dr. Torrey asked, "Did the sermon tonight bring back memories of the old campaigns around the world?" He received real satisfaction in recounting victories of bygone years. "Yes," came the reply, "but there was something missing from your sermon." Eagerly the evangelist inquired, "What was it?" The reply surprised him at first. "You left out the story of the girl with the glass earrings." The preacher was not to be outdone for he immediately said, "That story has not been wasted. I have transferred it to another sermon." This comforting assurance did not disturb the writer's sleep that night.

The message was presented in an atmosphere of prayer. Therefore its blessing was assured. Not merely were the prayers of the preacher involved, there were the prayers of countless numbers of believers around the world. This element not only safeguarded the message, it ensured its proper presentation.

There was no motive of personal glory in this man's message. He was interested only in the extension of the kingdom, hence his message was delivered for the glory of God. He had no ulterior motive. His campaigns were never staged for self-advancement. He eliminated every suggestion of personal gain. And in this he has set a standard, the adoption of which would do much to restore the prestige of evangelism. His meetings always ended with a note of praise to God for the victory won. Never would he present

his need. His caliber was such that he could rise majestically in his campaigns above the temptation of money. His method of presentation was marked by the approval of God.

Chapter VI

ITS EFFECT

THE freight steamer was rolling its way across the Atlantic. The day had been one of contrary winds and rough seas. The ship's progress had been impeded and its irritable captain, wearied by long hours of constant vigil, at last sought the refuge of his quarters. Six hundred miles out from New York, with the weather improving, he anticipated some hours of welcome sleep. But he was restless, his brain was too active. He resorted to his radio for the music that would calm his mind and soothe his troubled spirit. Quickly he tuned in and unexpectedly picked up a station in Birmingham, Alabama, to hear a rich baritone voice rendering a sacred song. His first impulse was to cut the station off, but curiosity prompted him to listen for a few moments. As a man of the sea, he loved music, especially sacred music. It took him back to the home fireside and the village chapel. It told him of mother and of her saintly Christian character, and he continued to listen. The voice fascinated him. The music was pleasing as he relaxed. All at once he sat up so that he might better catch the words of the song. Was it a song of the sea?

"A Pilot who knoweth the dangers at hand."

The suggestion held his close attention. The singer continued:

"A Pilot who bringeth all vessels to land."

Who could the Pilot be? But the singer had not finished:

"Yes, this is the Pilot, the Pilot you need."

The captain began to realize the fact and by the time the distant echoes of the refrain had died away, he was ready to answer its question:

"Is He yours? Is He yours?"
"Is this Saviour who loves you, yours?"

He bowed his head. The Scripture he had learned in his youth came to his aid. He accepted the Saviour to pilot him through the billowy pathway of life with the sure hope that the harbor would one day be entered in safety.

Little did the singer realize that he was continuing the effect of the message of Reuben Archer Torrey. The song he sang was one direct effect of a sermon preached in London by the evangelist. In the vast audience sat a frail lady, gentle and refined. Her cultured mind had long since been surrendered to the will of God. During that campaign she had learned to realize something of the power of the gospel in song. Her collaboration with the pianist had set her on the qui vive for song suggestions. One of Dr. Torrey's messages suggested the "Pilot Song." She soon penned the words and asked the writer to compose the music. The complete song, words and music, was thus the direct result of the evangelist's discourse.

Who can begin to measure the extent of the blessing attendant upon this man's ministry? As the pebble dropped into the placid waters of the lake sends its circular ripple out and out until it finally spends its energy on the farther shore, so is the message of this exponent of truth. It has fallen in divers places and in ever-widening circles it continues on its God-appointed mission until its effect shall reach into the limitless vastness of eternity.

An illustration of this is found in the case of Ilahi, a Mohammedan who journeyed to the Fiji Islands from his native haunts in India. The lure of gain in the sugar planting industry of the islands had reached this devotee of Islam. Bent only on financial gain, he soon found employment in Suva, the capital of the group. His house was located not far from an Indian mission where the real gospel of the love of God was faithfully preached. Ilahi crept into the little mission hall to find out what it was all about. The preacher, a friend of the writer for many years, was sounding out in Hindustani the gracious invitation to accept Christ. He had come under the influence of Dr. Torrey's message in Australia. He had been so affected by it that his life was offered for service in the mission field. And God accepted the offering and signally blessed it.

His message was given with power but Ilahi heeded it not. The missionary noticed his new auditor and visited him within a day or two. They conversed for awhile with no apparent result. The missionary later gave the Indian a copy of the Bible.

The days ran into weeks when ominous rumblings of an approaching Hindu revolution in Suva were heard. Ilahi was afraid, so he packed his grip and left for a nearby island to await the passing of the storm. He threw into his bag some reading matter in the shape of a book, which in the hurry and excitement, he thought was the Koran. Days of leisure afforded an opportunity to read. He took out the Book. It was not the Koran, it was the Bible. There was nothing else to read. Strangely enough he opened at the Gospel of St. John. As he read, he came to the sixteenth verse of the third chapter. It puzzled him. He read and re-read the verse. He returned to Suva and sought the help of the missionary. The scripture was explained, the plan of salvation was made plain and Ilahi renounced his old time faith to embrace Christ. The effect of the message of Dr. Torrey had its direct result in turning a student into a missionary. It bore its indirect fruit in the conversion of Ilahi.

The direct effect of the message on the lives of individuals is reflected in people of all ranks and positions. A passing "ism" may affect a certain element in every community. A glib tongue may proclaim the tenets of a specious cult to the spiritual undoing of some unsuspecting people of doubtful mental and spiritual poise. The sugar-coated pill of weird philosophic teaching may rob some unthinking people of their faith. All these systems of religious thought attract only their own kind. The message of Dr. Torrey knew no such bounds. The gospel he preached affected rich and poor, high and low. It

knew no barriers. Its limit was the limit of human need. The petty politician acknowledged its power and was transformed. The great financier yielded to its love-compelling sway. The learned professor discarded his musty tomes to turn to the Word of God. The ill-advised theologian abandoned his man-made expedients to accept the divine revelation of the Book of books. The college student, mystified by the destructive criticism of the evolutionary professor, stepped out into the clear light of a new-born faith. Little children, untouched by the error of the day, were made glad in their profession of faith in Him who said, "Suffer the little children to come unto me."

Illustrations surge through the mind as we remember the wonder-working power of the gospel in the ministry of this loyal ambassador. Take the incident of the London society entertainer. For several years the West End had regarded him as a peer in his profession. He could hold the attention of packed houses by his refined skill in the art of entertainment. He was honored on many occasions by royal command to present his clever program. At the height of his career in the busiest months of the year, his attention was drawn to the great London campaign of Dr. Torrey. The immense crowds must have some impelling motive. There must be an unusual drawing power. He must attend an afternoon service. The music made its appeal but the spoken message gripped his attention. "Any man or woman in this building today, can have peace in Christ." It was the almost monosyllabic utterance of the preacher. The actor felt

inclined to challenge the statement. Some people moved to the front in the act of decision for Christ. A wise personal worker spoke a timely word. The actor decided to prove the matter for himself. He made his way to the front. The preacher in his accustomed direct manner dealt with the man. Difficulties arose, some mental, some spiritual. The Word of God met each argument. There were no excuses, for this inquirer was an honest man. The evangelist prayed, the actor rose and acted on the suggestion of Romans 10:9, 10: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

In all parts of the world the writer has had the joy of meeting the fruits of Dr. Torrey's message. Possibly one of the most notable of these is found in the response of a schoolmate. The Melbourne campaign was near its close when this friend, just embarking on a business career of unusual promise, became interested in the great noonday services. The message was delivered with telling effect. There was nothing new in it, but there was dynamic force evident which compelled attention. The young business man was a Christian, but as he became engulfed in the spiritual tide he made a complete surrender of himself to God for life service. Before long his attention was directed to the desperate need of proclaiming the gospel amongst the barbarous cannibals of a certain island

in the Pacific. The need lay so heavily on his heart that it suggested a definite call to service.

He yielded to the call. It required a few years for the final realization of his hopes. One bright day the island steamer dropped anchor a few miles off shore. The tropical sun shed its relentless rays on the ship's company as the brave missionary, fired with a passion for the souls of the superstitious people, prepared to leave the steamer and descend the rope ladder to his small motor boat.

The captain showed real concern as his passenger bade him good-by. "Better take this revolver and these cartridges," shouted the rugged ship's executive. "You will need them as soon as you land." With a smile the schoolmate of bygone years reached into his pocket, produced a Bible and said, "Thanks, captain, but this is my defence." Fifteen years passed by and one beautiful April morning Dr. Torrey called the writer to his office at the Bible Institute.

"Who is Reg Nicholson?" he asked as he unfolded a telegram.

Quickly he was told the story of the missionary's call to service in the Australian campaign. The telegram was a message to his schoolmates sent in care of the Dean of the Institute.

Two days later Nicholson sat with Dr. Torrey in his office. The experiences of the years were narrated and the evangelist learned with gratitude to God of fifteen years of self-sacrificing labor amongst a cannibal people. He heard the thrilling story of the work of grace which had regenerated the people, banishing

cannibalism, outlawing witchcraft and claiming for the kingdom of God the whole island and its people.

The effect of the message was shown in the reconstruction of the life and work of many a minister of the gospel. It evidenced itself in the messages of many preachers. The orderly form of Dr. Torrey's sermons made them an easy model for many a pastor. His illuminating illustrations afforded excellent material for many evangelists, some of whom were frank enough to acknowledge their source.

Within a short time the writer has been associated in meetings in the Southern states. An evangelist announced a familiar text and proceeded to deliver a typical Torrey sermon. He failed to indicate the author of the message. May be his conscience troubled him, for, after using a reminiscent illustration, the preacher turned in my direction and remarked, "You have heard that story before, haven't you?" The reply flustered him somewhat as it came instantly in a loud voice, "Yes, and I have heard Dr. Torrey preach the original version of the whole sermon many a time." Needless to say, the benediction came earlier than was originally intended.

The story might be told of the conviction of the fourteen-year-old musical lad in London who, in the midst of intensive study for the concert platform, handed his talents over to the Lord as he heeded the evangelist's call. We could tell of the small boy of five years in the Royal Albert Hall in company with his parents. His acceptance of Christ may be regarded by some as premature. Nevertheless it was a real

decision made under the influence of Dr. Torrey's preaching. The boy has grown to manhood and is now engaged in evangelistic work in this country. We might add that his appreciation of Dr. Torrey's sermons is such that he now preaches little else.

The effect of the message over the radio would require pages for the telling. Suffice it to say that Dr. Torrey has set in motion spiritual forces and impulses, the calculation of whose ultimate results must be left to the final analysis of God. Heaven will reverberate with the glad song of the redeemed, led into the glorious liberty of Christ because of the consistent, faithful message of this man of God.

Chapter VII

ITS CHALLENGE

IN these days of evident apostasy, the life, work and message of Reuben Archer Torrey challenges the loyalty of every child of God to the fundamental teachings of the Word of God. The blessing attendant upon his world-wide ministry calls for an explanation. The constructive force of his analytical discussion of spiritual truth as recorded in his many works must give rise to heart searching. The regenerated lives of men, women and children scattered to the ends of the earth, demand earnest consideration. The faith of believers, strengthened to the point of absolute confidence in God, cannot be passed without serious thought. The challenge confronts the great body of believers. It also faces the vast army of liberal theologians. It demands an explanation.

The challenge is not that of an organization. It is the vibrant defy of a spiritual organism. "That he might give life," was the objective of our Lord. The mechanism of man has too long ousted the organism of the Spirit. The purpose of God in evangelism has been thwarted by the futile machinery of organization. "God is a Spirit: and they that worship him must worship him in spirit and in truth." The wood, hay and stubble resulting from any misdirected effort cannot measure up to the pure gold of simple spiritual truth. The refiner's fire relegates the worthless ele-

ments to their proper place. Isaiah suggests this thought. "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow" (Isa. 50:11).

The challenge is suggested in the theme of Dr. Torrey's message. It produced eternal results. It fortified believers and regenerated sinners. These are the inescapable facts. The message centered in a theme which did not destroy faith. It did not empty the coffers of the church. It did not paralyze the missionary program of the church. It did not stifle the ambition of young men to enter the ministry. It did not divert the energies of Bible students from a field of soul-winning into a mere reformative sphere of social service. It did not deny the regenerative quality of the atonement. It did not substitute the vain babblings of borrowed philosophic thought for the sincere milk of the Word of God. It did not reduce to spiritual impotence any church or institution, nor did it engulf the work of God in the humiliation of financial embarrassment. The theme challenges contradiction. It challenges improvement.

The power of the message is a challenge to all religious counterfeits. A casual comparison at once dissipates any doubt regarding the power of the Word. Counterfeits are inevitable. Satan will always see to it that a spurious imitation will be offered. He is the originator of the smoke screen, and until he is chained in the bottomless pit he will be active in his propa-

ganda of deceit. The record of this volume is a simple collection of facts illustrating the power of the message. Volumes might be written bearing testimony to this fact. Each incident is a challenge.

As a further suggestion consider the case of the Toronto motorman. Six years after hearing the message across the Atlantic, he found peace. We were in a campaign of real power in Massey Hall. The Sunday afternoon service was over and we were busy helping converts and inquirers at the front of the platform. A man with stooping shoulders came forward and addressed the writer. His eyes were sunken. Dark rings were noticeable. His cheeks were hollow and a strange look came into his eyes. Apparently he had no pride in his appearance for his hair was dishevelled and his clothes tattered.

"I have committed the unpardonable sin," he said, as I took his limp, clammy hand. "I have sinned away my day of grace and have decided to commit suicide," he continued, laboring under the strain of pent-up feelings.

"When are you going to commit suicide?" The question surprised him.

"Tonight," came the reply.

"Why not postpone your suicide until 11 o'clock tomorrow morning? Come to my room at the hotel at 10 A. M. and we will ask God's blessing on your suicide." The suggestion was accepted and promptly at 10 A. M. Monday there was a knock at the door.

When it was opened there stood this man, haggard, tired, weary. He entered the room and began im-

mediately to announce that there was no hope for him. Argument was useless. The sooner he could be forced to his knees, the better. "Let's not talk any more, we shall pray." The order was not immediately obeyed. One of us knelt and the other stared as he stood near by. "Kneel down and pray before it is too late." The tone of the demand evidently had its effect for the motorman slowly knelt. "But I have committed the unpardonable sin," he reiterated, "and I must end the whole miserable business." A few questions paved the way for the application of the promises of God.

"Have you the least desire to get right with God?" He hesitated before answering "Yes." "Then the Spirit of God is still striving with you." He listened without comment. "Read this." The request was heeded as the man read in Revelation 22:17, "And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." He reflected a moment or two. This afforded an opportunity to draw his attention to John 6:37: "And him that cometh to me I will in no wise cast out." The time for decision had arrived. "Are you willing to come?" The simple query received an affirmative answer. "Then you have proven that you have not committed the unpardonable sin. If that had been the case the Spirit of God would not be prompting you to come. You must decide for yourself."

Before he did so he made an explanation. "I was in Dr. Torrey's services in Dublin, Ireland," he be-

gan. "Mother urged me to attend the meetings and accept Christ. My Sunday-school teacher pleaded with me. Some workers explained things to me. The evangelist invited me. I turned my back on God and have lived in hell ever since. But I believe the Bible is right. It proves that I have not committed the unpardonable sin. I will accept Christ." That evening he came to the Hall and publicly confessed Christ. The following Monday at 10 A. M. there was a knock on the door. It was the motorman. "I have brought my wife and two children," said he, as his face was aglow with the joy of a new-found peace. "I want you to pray with us. We are all united in Christ." It was a season of blessed fellowship. The family group prepared to leave when the new convert put his hand in his pocket. He produced a narrow package several inches in length. "This is for you," he said. "It is the razor with which I had intended to commit suicide."

Once again I thanked God for the message of Reuben Archer Torrey. This man heard but it took several years for him to believe. The challenge comes with its insistence. Could doubtful theology give satisfaction in such a case? Could any false "ism" accomplish such a result?

The challenge of the message is the challenge of evangelism. We are living in a day when sound, sane evangelism is in grave danger. Whilst the inroads of modernism and other forms of unbelief in the domain of evangelism are great, there can be no doubt but that its greatest enemy is ofttimes the evangelist.

The hands of Reuben Archer Torrey were never tainted with the stain of ill-gotten gains. His conscience was never seared by the blight of sinful folly in the pursuit of doubtful notoriety. His mind was never obscured by the cloud of pretense in any form. His heart was never divided in its devotion to God. He elevated evangelism in every detail of his work. He raised its standard to a lofty pinnacle by his unselfish attitude and his unstinted service. This faithful preacher of the Gospel has vindicated sane evangelism. He has proven its eternal value. He has confirmed its worth to the kingdom of God.

His work has been nobly done. He offered mankind the water of life. God challenged him and he accepted the challenge. The words of Daniel 12:3 may well suggest a fitting epitaph:

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

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